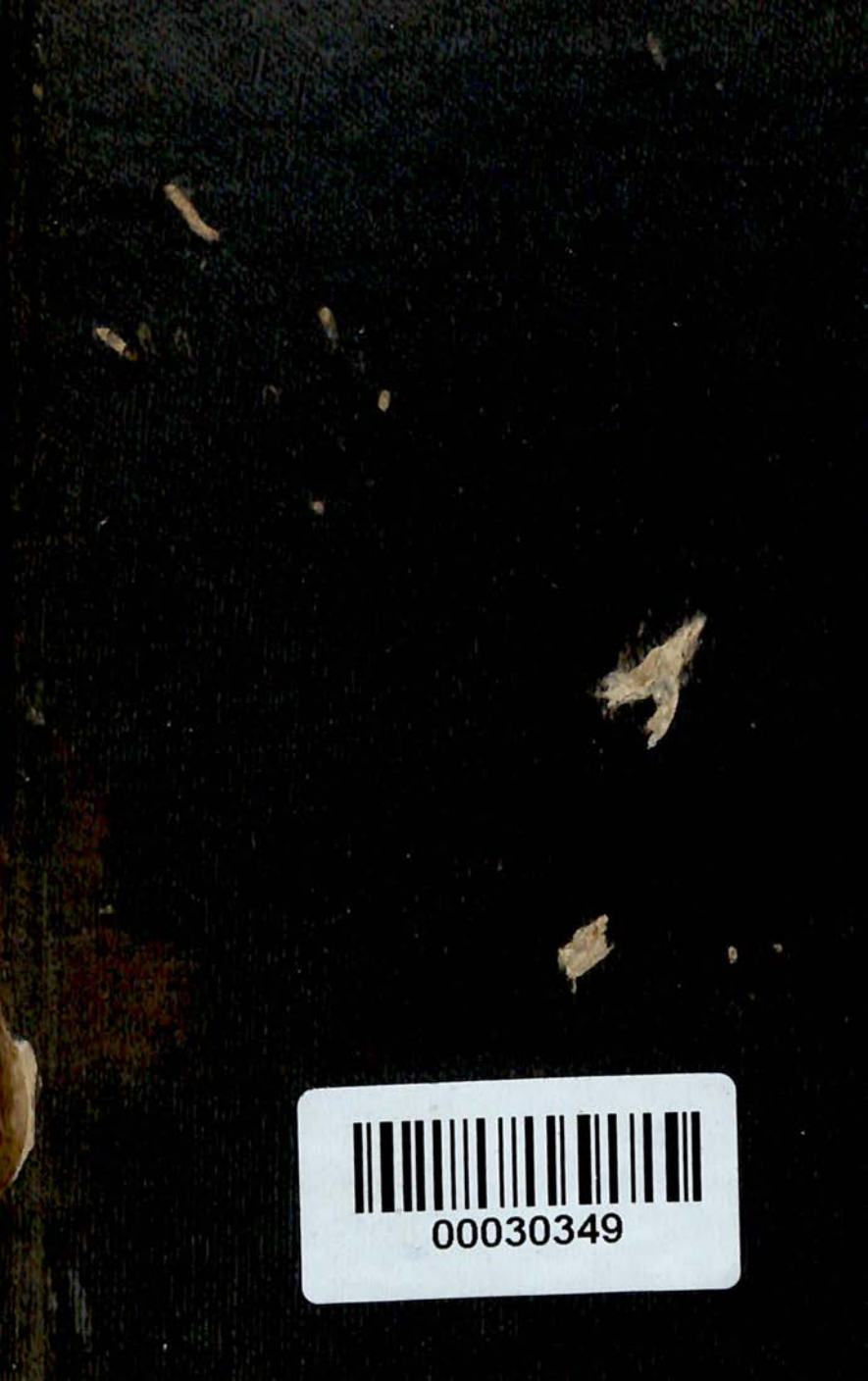
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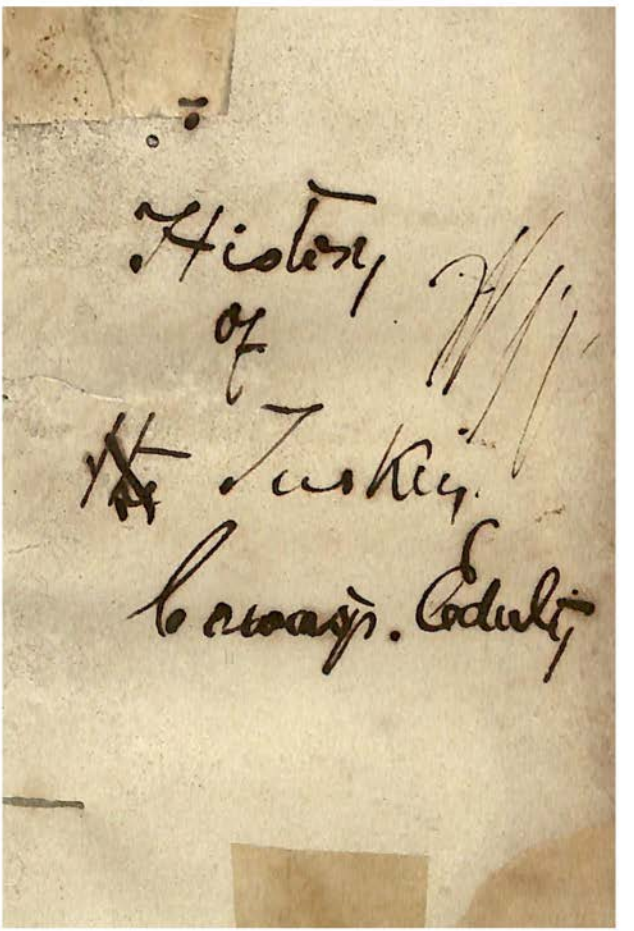

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MAHOMET EXPOUNDING THE KORAN AT MEDINA

THE

HISTORY OF TURKEY,

AND THE

OTTOMAN EMPIRE:

FROM

THE EARLIEST PERIOD TO THE PRESENT TIME.

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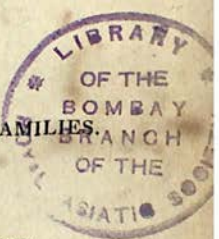

ADAPTED FOR

YOUTH, SCHOOLS, AND FAMILIES.

BY MISS JULIA CORNER,

AUTHOR OF QUESTIONS ON THE HISTORY OF EUROPE,—THE HISTORY OF FRANCE,—OF SPAIN AND PORTUGAL,—OF ENGLAND AND WALES,—IRELAND,—SCOTLAND,—DENMARK, SWEDEN, AND NORWAY,—GERMANY, AND THE GERMAN EMPIRE,—&c.

LONDON:

DEAN AND MUNDAY

THREADNEEDLE-STREET.

1841

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PREFACE.

The existence of the Turkish empire cannot be said to commence until the time of Osman, also called Othman, or Ottoman, who became its founder as late as the beginning of the fourteenth century, and from whom it derives its name of the Ottoman empire; but as the history of any country would be very imperfect, unless notice were taken of its early state, and the various revolutions its government has experienced, the present account of European Turkey will begin with its early colonization, chiefly by the Egyptians, and briefly trace its progress through the periods of Greek and Roman domination, until it was invaded and conquered by its present line of rulers.

The Ottoman Turks have now been settled in Europe about four hundred years, yet they have always been, and still remain, in every respect, an Oriental people, differing from all Europeans in their customs, manners, dress, religion, and form of government, in none of which have any material alterations taken place, till very recently, the late and present sultans having made some innovations that may probably tend to lessen the

very marked distinctions that have always hitherto existed between Mohammedans and Christians.

Although the seat of the Ottoman government is in Europe, the largest portion of the dominions of the grand signior are in Asia, where the empire of the Turks was first established, and where they became a powerful people before they had ever appeared on this side of the Hellespont, where they are still like strangers in the land, having mixed but very little with Christian nations. Within the last half century, however, there has been a great increase of intercourse between the Osmanlis, as the Turks usually style themselves, and the Franks, by which name they designate all Christians; and in consequence of having become thus better acquainted with each other, many prejudices have vanished on both sides.

The Osmanlis are greatly improving in European arts and sciences, and opportunities are now afforded to the rest of the world of obtaining correct information with regard to their history, their institutions, and their national character; and of these, every advantage has been taken to ensure the accuracy of the present attempt to pourtray the ancient and modern condition of one of the most interesting and remarkable countries on the face of the globe.

Drawn & Engraved by J. Gapp.
London, Published by Dean & Munday, Threadneedle Street.

HISTORY

OF

THE TURKISH EMPIRE.

The establishment of the Turkish dominion in Europe is comparatively of recent date, and was founded on the ruins of the ancient Greek and Roman empires, which were not entirely destroyed until the city of Constantinople was taken by the Turks, about four hundred years ago. The Turks were no other than the fierce and warlike Tartars, who had dwelt in the northern regions of Asia, from time immemorial, and were half shepherds, half soldiers, roving about with their flocks and herds, from the borders of the Caspian sea to the great wall of China.

But before I commence the history of a people who have lately made so conspicuous a figure in the annals of Europe, it may be as well to say something of the country they now occupy, which constituted a part of the famous Grecian empire of former times, held for many ages by the only European nation in which the arts and sciences were cultivated, and the manners of the people polished and refined. This was, formerly, the most civilised country of this portion of the globe, it is now the least so; and the causes of this revolution it is our present business to trace.

The ancient Greeks were first raised from a state of barbarism, by colonies from Egypt. Egypt was known in very early times as a grand and powerful monarchy

Its kings were among the mightiest sovereigns of the earth; its people were highly civilised; and its soil was abundant, and richly cultivated. It is not certain at what period the Egyptians began to emigrate, and to form settlements on the opposite coast; for the accounts contained in ancient history are not always to be depended on; but, as nearly as it can be ascertained, the earliest colonies were established in Greece, about fifteen hundred years before the Christian era, when small parties of adventurers from the banks of the Nile, crossed the Mediterranean sea in Phœnician vessels, and landed on the opposite shore; where they built, at first, a few villages, which, as other settlers arrived, gradually increased to large cities; the first, and most celebrated of which, was Athens, the present capital of Greece.

The Egyptians made these first voyages in the ships of the merchants of Phœnicia, with whom they carried on an extensive commerce, for they had so great an aversion to the sea, that they had no vessels of their own, and, instead of making voyages, reached distant places by journeying in caravans, overland; yet, as soon as they had founded a number of small states on the shores of Greece, they became noted pirates, and their gallies were constantly cruising in the Mediterranean, to the great dread of the merchant ships, as well as of the inhabitants of the small islands, from which they carried off cattle, and people, the latter for slaves, as well as any other species of wealth they could find.

They were, however, a very enlightened people, and brought with them into Greece, the arts and literature of their own country; and were thus the first who introduced civilisation into the uncultivated deserts of Europe. Greece at first consisted of many independent

states, each of which was a separate monarchy; so that we read of the kings of Athens, of Argos, of Thebes, of Sparta, and of many other states; for the Greeks did not long confine themselves to the sea shore, but extended their dominion over a great part of the country, now called Turkey.

In process of time, Greece became the most enlightened country of the west; it possessed its poets, painters, sculptors, architects, authors, philosophers, and orators; and carried most of the fine arts to a higher degree of perfection than they have reached, even in the present age, particularly those of architecture and sculpture. As the love of liberty was the ruling passion of the Greeks, they gradually threw off the monarchal form of government, and established a number of detached republics, the most important of which were those of Athens and Lacedæmon.

It happened, however, that these two powerful states being jealous of each other, engaged in intestine wars; and as most of the other states took part in the contest, the whole country was considerably weakened; and the republics, no longer able to maintain their freedom, at length yielded to the influence of Philip, king of Macedon, who became arbiter of all Greece. This monarch was the father of Alexander the Great, who extended his empire by conquest over Syria, Persia, and Egypt, in the last of which he built the famous city of Alexandria, about three hundred and thirty-two years before the Christian era.

After the death of Alexander the Great, his empire was again divided into several monarchies, but as they were generally ill governed, the power of Greece began to decline, while that of Rome was rapidly advancing.

The Romans were a far less civilised people than the Greeks, until, by their intercourse with the latter, they improved in knowledge, and grew more refined in their manners.

This intercourse was at first of a friendly nature, but the ambition of the Romans, who aspired to rule over the whole world, caused them to turn their arms against their more polished, but at that time, less warlike, neighbours; and at length all the provinces of Greece, together with Egypt, and several countries of Asia, were subjected to the dominion of Rome. The Romans were oppressive masters, and although they conferred great benefits on many European countries, as for instance, on Britain and Gaul, by civilising the barbarian natives, they could effect no improvements among the Greeks, who, being more enlightened than their conquerors, had nothing to gain in exchange for the loss of their freedom.

Such was the rise and fall of the ancient Grecian empire, which, you must remember, was quite distinct from that which was called the empire of the Greeks in the time of the Crusades; for the latter was, in fact, a Roman monarchy founded by the Roman emperor, Constantine the Great.

Among the cities which owed their foundation to the Greeks, in the days of their prosperity, was Byzantium, a maritime town, situated on the European side of the Strait, called the Bosphorus, which separated Thrace from Asia Minor. The people of this city were merchants and fishermen, and they traded with the countries bordering on the Black sea, for corn, salted provisions, hides, honey, and slaves. Their territory was small, but as they had the command of the narrow

strait that connects the sea of Marmora with the Euxine or Black sea, they made all ships pay a heavy toll on passing through it; and thus they grew very rich.

This town had existed for above five hundred years, when Constantine the Great, the first Christian emperor of Rome, in paying a visit to this part of his dominions, was so much pleased with the beauty of the spot, and its convenient situation for trade, that he resolved to remove his court from Rome to Byzantium. The foundation of a new city was always accompanied, among the Romans, with solemn ceremonies, and as the emperor intended to make his future capital a very magnificent place, he himself led the procession that was to mark out its boundaries, and proceeding on foot, with a lance in his hand, he made so wide a circuit, that all who followed him were astonished at the extent of ground he intended to occupy.

The limits being determined, artisans and labourers were set to work, to plan and build the city. The chief material used in the buildings was a species of white marble, that was brought in great quantities from a small island in the Mediterranean, and gave them a very magnificent appearance. The streets and squares were handsome, and adorned with palaces, churches, theatres, baths, and aqueducts; and these were embellished with statues, columns, and trophies of various kinds, brought from other Grecian cities, for Constantine was ambitious of collecting all that was rich and rare for his splendid capital, the name of which he changed from Byzantium to Constantinople.

All the great families of Rome followed the emperor, and fixed their residence in the new city, which was soon noted for the gaiety and luxury of its inhabitants,

who rivalled the people of the east in the sumptuousness of their furniture, their apparel, and their tables. The servants of people of rank were all slaves, and many of them were as indolent and effeminate as their masters. There were shopkeepers of all kinds, whose shops were furnished with the rich and varied productions of Asia, and indeed the far-famed cities of Persia could not surpass in magnificence the city of Constantinople.

At the death of Constantine the Great in 337, the Roman empire was divided among his sons; and this example being followed a few years afterwards by Theodosius the Great, two distinct monarchies were established by his two sons, Arcadius and Honorius, the latter calling himself emperor of the west, and the former emperor of the east.

The empire of the west comprised Rome itself, and all the countries of Europe that had been conquered by Julius Cæsar and his warlike successors, as Spain, Gaul, Britain, and part of Germany; the empire of the east included ancient Greece, which is now Turkey; Egypt, Syria, Asia Minor, and some other provinces. The one emperor kept his court at Rome, the other at Constantinople.

It was about this time that Alaric, king of the Goths, invaded the Roman provinces, spreading terror and desolation wherever he came. This fierce warrior had made peace with Theodosius, who allowed him to settle with his barbarian soldiers in Thrace; but after the partition of the empire, he ravaged both east and west, and the Romans were obliged to withdraw their legions from all parts of Europe, to defend the country; and it was at this memorable period that the northern barbarians poured in vast swarms into the provinces thus left

unguarded, and laid the foundation of most of the present great states of Europe.

At length, towards the end of the fifth century, the empire of the west was entirely destroyed by a barbarous nation, called the Heruli, whose chief Odoacer, deposed the emperor Augustus, and assumed the government of Rome. With this revolution commences the modern history of Europe, as every country then had a new beginning, except the empire of the east, which was never subjected to the sway of the gothic race.

EMPIRE OF THE EAST.

The eastern division of the Roman empire continued to exist for nearly eleven centuries, from the period of its separation from the West, to the fall of Constantinople, and establishment of the Ottoman empire in Europe. The emperors of the east, who, in later times, were called the Greek emperors, were generally elected by the senate and the soldiers, and were very often military commanders who had risen from a low station; for neither high birth nor education were requisite to raise a man to the imperial throne of Constantinople, therefore, it is not surprising there should, at times, have been much anarchy in the state.

The emperors, however, maintained a great deal of splendour in their palaces, and possessed the exclusive privilege of wearing purple robes; whence arises the form of expression, that "he was invested with the

purple;" by which is implied the elevation of a person to the imperial dignity. The government was absolute, consequently, it was often tyrannical; still the people were the most polished and enlightened of any in the world, and after the destruction of the empire of the west, they gradually adopted the language and manners of the Greeks.

Among the most celebrated of the emperors of the east was Justinian, who, though by birth a peasant, was one of the greatest and wisest sovereigns of his time. His uncle, Justin, whom he succeeded on the throne, was a poor shepherd, born in Dacia, a part of the country which is now Transylvania, Wallachia, and Moldavia. Justin, not being fond of a shepherd's life, left his native village, in company with two other peasant lads, and they all set off on foot to try their fortunes at Constantinople, where they entered the service of the emperor, Leo the Second, as private soldiers. Justin, after having spent many years in the wars with Persia, became a general, and having fought in the service of four successive emperors, he was himself chosen to fill the throne at the advanced age of sixty-eight, in spite of the deficiencies of his education, for he could neither read nor write. However, he had taken care that his nephew Justinian should be better taught, and gave him a share in the government, to which he succeeded on the death of his uncle in 527.

The reign of Justinian is remarkable for the introduction of the manufacture of silks into Europe; for the conquests of the renowned General Belisarius; and for the building of the great church of St. Sophia, which is still standing in all its original grandeur, and is the principal mosque of the Turks of the present day.

The rise of the silk trade being a very interesting, as well as a very important, event in the annals of Europe, I shall relate a few curious particulars concerning it Hitherto all silk goods had been brought from China, and were purchased at the most extravagant prices by the luxurious inhabitants of Constantinople, who were much addicted to dress, and highly prized this beautiful material, the nature of which was entirely unknown to them. The supply, however, was not very abundant, for the caravans of merchants, in their way from China, had to cross vast deserts, where they were frequently robbed by straggling bodies of Tartars; and besides this, they disposed of the best part of their merchandise to the Persians, so that very little silk came to Constantinople.

At length, it chanced that two monks, natives of Persia, went to India as missionaries, and in the course of their wanderings, they found out that silk was produced by insects like caterpillars, the eggs of which might be safely carried to any distance. Having made this valuable discovery, they repaired to Constantinople, to communicate their secret to the Emperor Justinian, who promised them a liberal reward if they should succeed in obtaining for him some of these wonderful eggs. The project was not very easy of accomplishment; for besides the dangers and difficulties of the journey, it was very probable that if they were detected in taking silkworms out of the country, they would be put to death.

However, they returned, after some time, with a quantity of eggs concealed in the hollow of a cane, and these eggs produced worms, which having been fed by the direction of the monks on mulberry leaves, spun their silks, and laid more eggs; so that the stock of

worms was greatly increased in the following year. Justinian established a manufactory near the city, and obtained weavers from some of the eastern towns, who were instructed by the monks in the mode of weaving the silk; and this manufactory was long a monopoly in the hands of the emperors, who sold their silks at immense prices, and thereby made a considerable revenue. Justinian died in the year 565, which was about the time of the birth of Mahomet, or Mohammed, the prophet of the Turks.

It may be proper here to mention that the Greeks were Christians, but not Roman Catholics. They did not acknowledge the Pope as head of their religion, but had their own chief priest, who was called patriarch, and all those who belonged to the church that was ruled by the patriarch, were called Greeks; while those who acknowledged the authority of the Pope, were called Latins; so that we may sometimes hear the Russians called Greeks, and the Franks, Latins.

The birth of Mohammed caused a great revolution in the East, as he not only founded a new religion, but established a very powerful empire in Arabia, which threatened to overthrow that of Constantinople, and, in the end, succeeded, as we shall find. The appearance of this extraordinary person among the people of the east, is so important an event in the history of the world in general, and particularly in that of Turkey, which is governed even now by the laws he instituted, that it merits particular attention. The Arabs had long been an independent race of people, some of them dwelling in cities, others under tents in the deserts; and these latter, who were known as the Bedouin, or wandering Arabs, had no settled place of abode, but

roamed about, with their droves of camels, sheep, and horses, wherever inclination or convenience led them.

There was but little difference in the character of the Arabs of the cities and those of the deserts; for they were all alike engaged in trading with other countries, and addicted to warfare, and none of them were very scrupulous about enriching themselves by plunder, whenever an opportunity offered. Before the time of Mohammed, they worshipped the sun, moon, and stars, and were in the habit of making pilgrimages to Mecca, where they had a temple, which contained an idol in the form of a black stone, that was an object of great veneration. They had no laws, but every man was at liberty to redress his own injuries, and was master of his own actions.

The Arabs were not unacquainted with arts and sciences, for they were fond of learning, and cultivated poetry, astronomy, and a knowledge of medicine. Those who ranked as princes in the cities, were generally rich merchants; and of this class, was the grandfather of that Mohammed whose history I am about to relate. Mahomet, or Mohammed, was born at Mecca, about three years after the death of Justinian, and losing his parents at an early age, he was deprived of his patrimony also, in consequence of the rapacity of some of his relatives. All his fortune, therefore, consisted of five camels; and being thus scantily provided for, he was very glad to enter the service of a wealthy merchant's widow, who carried on a considerable trade with Syria, and Mohammed was engaged by her in the quality of factor; that is, he was entrusted to transact all her business, and conduct the camels that carried her merchandise across the desert. The faithful manner in

which he discharged his duties, gave so much satisfaction to his mistress, that she made him her husband, and the master of a princely fortune.

For some years, Mohammed continued to carry on the business of a merchant; but he had always been disposed to religious contemplation, and he now indulged this propensity, by withdrawing from the world during one month in the year, and passing that time alone in a cave near Mecca. It was in these hours of solitude, that he formed the plan which he had, possibly, long meditated, of giving to his countrymen a new religion, and a code of laws. It was then also that he composed the greater part of the Koran, which contains all the laws and religious precepts that regulate the government of the Turks. At length, he declared that he was a prophet sent to instruct mankind in the true faith; but there were very few people who believed him, at first, except his wife and slaves.

The efforts he made to gain disciples drew upon him the enmity of the guardians of the temple of Mecca, who determined that he should be put to death. His house was surrounded by assassins, who would certainly have murdered him, had he not contrived to make his escape by night, and hide himself for some days in a cavern, with a friend, whose daughter carried them food, and informed them when they might venture to quit their place of concealment. They set forth accordingly, and arrived safely at Medina, where they were received with joy, as many of the noblest citizens were converts to the new faith. Mohammed was conducted in triumph through the city, mounted on a camel, while a green turban was unrolled and carried before him as a banner. The flight of Mohammed from Mecca is called the Hegira,

and is the era from which the Turks date their years, which contain only three hundred and fifty-four days, or twelve moons, so that each year begins eleven days earlier than the preceding one.

Mohammed's wife was now dead. His daughter Fatima married his cousin Ali, and their descendants became caliphs in Egypt, under the name of Fatimite caliphs. Mohammed had a great number of wives after the death of Cadydjah, his first wife; for his own laws allowed every man to have four wives at a time, and although the Turks of the present day do not often avail themselves of this privilege, still it is lawful.

Mohammed assumed at Medina the character of sovereign and high priest; and he then commenced his warlike career, extending his religion through a great part of the eastern world by means of the sword. Among other doctrines, he taught his followers to believe that there is a time appointed for every man to die, and that nothing could put an end to his life, unless his hour were come. He forbade the use of wine, and enjoined that of the bath, appointed particular hours for prayer, and expounded some part of the Koran daily in the mosque he had himself built at Medina.

According to the laws of Mohammed, it was no crime to rob the unbelievers; his followers, therefore used frequently to sally forth, at the head of an armed band, to plunder the rich caravans, on their road from Alexandria, and the booty thus obtained was distributed by law; one fifth of the gold, silver, cattle, and prisoners, being reserved for charitable purposes, or for building mosques, while the rest of the spoil was shared among the soldiers; and this distribution by law applied also to the taking of towns in regular warfare; and thus, in most of the

laws of Mahommed, personal and immediate rewards were held out to those who embraced his doctrines, which might be one great reason why they became so widely spread.

In the eighth year of the Hegira, Mohammed led his armies against his native city of Mecca, which submitted to him, and all its inhabitants became his converts; and, by degrees, he subjected all the Arabian tribes to his dominion. He died in the eleventh year of the Hegira, in his house at Medina, attended in his last moments by his favourite wife, Ayesha, who, in obedience to his own wishes, had a grave dug in the room in which he died, and there he was buried. A simple monument was erected on the spot, and over this tomb, was raised a temple, by one of the succeeding caliphs, which is still the resort of pilgrims of the Musselman faith.

The successors of Mohammed were called caliphs, and commanders of the faithful. They were both sovereigns and priests, and, in a few years, extended their conquests over Palestine, Syria, Persia, Egypt, and the whole of the northern coast of Africa, thus wresting from the Greek emperors all their finest provinces; so that the Greek empire was fast declining, while that of the Arabs, or Saracens, as they were usually called, grew so powerful and extensive, that three separate kingdoms, or caliphates, were established, one in Egypt, one at Bagdad, and another at Damascus; and in less than a century from the death of their prophet, the Arabs conquered the greater part of Spain, and founded in that country the Moorish empire, which lasted eight hundred years.

The loss of Egypt was severely felt by the Greeks, as all the corn that used to come from that fertile land to

Constantinople, was now sent into Syria; so that the people of Greece were frequently suffering from a scarcity, whilst the roads to the eastern cities were thronged with camels laden with corn. There is reason also to suppose that all kinds of trade between Alexandria and Constantinople were stopped by the Saracens, as all writings, before that time, were executed on the papyrus of Egypt, whereas, from that period, they are found to have been inscribed on parchment.

During the reign of Leo the Third, in the year 716, the Saracens laid siege to Constantinople, both by sea and land; their galleys, some of which contained as many as a hundred soldiers each, being brought up close to the walls of the city, which would, in all probability, have been taken at that time, had it not been saved by a new and wonderful invention of an Egyptian, named Callinicus, who discovered the art of making a preparation that possessed the quality of instantly setting on fire every thing with which it came in contact; and the fire was of such a nature, that it could not be extinguished even by water. This preparation was scattered among the ships of the enemy, who were no less astonished than terrified at finding themselves and their vessels in flames, which continued to blaze, in defiance of the water they threw on them, and they fled in dismay from so unconquerable an enemy. The secret of making the Greek fire was preserved by the government for more than four hundred years, when, by some means, it was discovered by the Saracens, who also employed it in their wars; and it remained in use, till it was superseded by the invention of gunpowder.

I need not pursue the history of the Greek empire and its numerous princes, many of whom were usurpers,

and were deposed, after a short reign, by others, who had as little pretension to the throne as themselves. The empress Irene, who reigned in the time of Charlemagne, had formed a design of marrying the great Frankish conqueror, and thus re-uniting the empires of the east and west; but she was deposed by a conspiracy among her courtiers, and banished to the isle of Lesbos, where she was reduced to earn a scanty livelihood by spinning; but we need not pity her fate, for she was a wicked woman, and had caused her own son to be deprived of his eye-sight, that she might enjoy the sole possession of the throne.

During the reign of her successor, Nicephorus, the Arabian Caliph Haroun al Raschid conquered several of the Greek provinces in Asia, defeated the emperor in person, and compelled him to pay an annual tribute. Then the Normans, who had established a kingdom in Sicily, invaded different parts of Greece, and carried off from Athens, Thebes, and Corinth, a number of silk weavers, by which means the manufacture of silk was begun at Palermo, the capital of Sicily, at that time under the dominion of Roger, the Norman.

In the reign of the next emperor, Alexius Comnenus, the Crusades were begun, and the motley army of Peter the Hermit, after marching through Europe in the most disorderly manner, arrived at Constantinople, where they were furnished by the emperor with supplies of money and clothes, besides ships to transport them across the Bosphorus; for he was very glad to get rid of them at any rate; and he did so effectually, for they were all cut to pieces by the Turks, of whom I shall presently give you an account. Then came the grand army of Crusaders to Constantinople, for that city was in the

direct road to the east; and the illustrious princes who commanded this splendid band of Christian warriors, were magnificently entertained at the court of Alexius Comnenus.

The Turks were now defeated in their turn by the Crusaders, who took the city of Jerusalem, after a six weeks' siege, and barbarously put all the inhabitants to the sword. Godfrey of Bouillon, duke of Brabant, was then elected king of Jerusalem, and the Crusaders made themselves masters of Syria and Palestine, which they formed into four separate states. I shall relate to you, presently, how the dominion of the Arabs had been superseded in Asia by that of the Turks; but as it will be a long story, and is more particularly connected with the history of modern Turkey, I will first bring my account of the Greek empire to a close.

The Christians had taken Jerusalem, but they had not a sufficient force to maintain possession of it; though they were supported by a military band, under the name of Knights Templars; and another army of Crusaders was raised in Europe, and set out to the aid of their Christian brethren in the Holy land, under the command of Louis the Seventh of France, and Conrad the emperor of Germany. The armies of these sovereigns were entirely destroyed by the Turks, and the two princes returned almost alone, with shame and sorrow to their own dominions. The third Crusade was led by the kings of England and France, Richard the First, and Philip Augustus. Then Saladin, the sultan of Egypt, appeared in the Holy land, and took from the Christians the city of Jerusalem, which they had fought so hard to retain.

In the year 1202, a fourth Crusade was fitted out,

under the command of Count Baldwin of Flanders, the object of which was not so much to extirpate the infidels, as to destroy the empire of the east. The pretext of the Crusaders for this violence against a Christian state, was their determination to avenge the murder of the young Greek prince Alexius. This prince, who was lawful heir to the throne, had been deprived of his right by a usurper, named Murtzufle, and had applied to the Latins for aid. Soon afterwards, he fell into the hands of Murtzufle's adherents, and was strangled;. which gave Count Baldwin an opportunity of laying siege to Constantinople, under the pretext before mentioned. The city was taken with circumstances of great cruelty, and Count Baldwin, having caused the usurper to be thrown from the top of a column, was himself proclaimed emperor. The Greek empire thus fell under the dominion of the Latins; who, however, did not reign over it very long, for Baldwin was taken prisoner, and cruelly put to death by the Bulgarians; and the four Latin emperors who reigned in succession after him, lost the Greek provinces, one by one, to different princes of the country.

Constantinople was, at length, taken by Michael Paleologus, a Greek prince, who had been crowned emperor at Nice, and he was the ancestor of all the emperors that reigned at Constantinople from that time, 1261, to the taking of the city by the Turks, in 1453.

ORIGIN OF THE TURKS.

The Turks are supposed to be the decendants of those people who, in ancient times, were called by the general name of Scythians, and inhabited the extensive regions to the north and east of the Caspian sea. They consisted of many different tribes, all independent of each other, and their country reached as far as the Great Wall of China, which was built as a fortification against their incursions. The Chinese gave the name of Tartars or Tatars, to all these tribes; but the different divisions of the Scythians are known by distinctive appellations, taken generally from the names of some great chiefs, or from the parts of the country in which they dwelt.

In the eighth century, when the empire of the Arabs was in all its glory, some of the Turkish tribes were conquered by the Arabian Caliphs, to whom they paid tribute, and were instructed by their conquerors in the principles of the Mohammedan religion, of which they are now the great supporters.

The second Caliph, after the death of Mohammed, was named Omar, and he it was who obtained such splendid conquests over Persia, and the Greek provinces of Asia and Africa. From him descended a race of Caliphs, called Ommiades, whose right to the Caliphate being disputed by another branch of the descendants of the prophet, a long civil war was the consequence,

which ended in the destruction of the reigning family, and the elevation of Prince Abul Abbas, who became first Caliph of the new dynasty, in the year 749. This revolution was stained with an act of detestable cruelty. The old Caliph Mervan fell in the battle, which decided the triumph of his enemies.

All the princes of his race then offered to submit to the Abassides, and their submission being accepted, they were invited to a banquet at Damascus, to celebrate the restoration of peace. Unsuspicious of treachery, they repaired to the feast, in the midst of which they were all basely murdered, to the number of about fourscore, and thus the family of the Ommiades became extinct, with the exception of one individual, a youth named Abderrahman, who, being on a hunting excursion, had not heard of the invitation, which included all the kinsmen of the deceased Caliph.

This young prince fled into Africa, and was very soon afterwards made Caliph of the Moors in Spain, who would not acknowledge the authority of the Abbassides, and he reigned there in great splendour. The most celebrated of the Abbasside Caliphs in Arabia, was Haroun al Raschid, who was contemporary with Charlemagne of France, and the empress Irene of Constantinople.

It was at this period that the Arabian empire was at the height of its glory. The residence of the Caliphs was at Bagdad, a new city, founded by Almansor, the second of the Abbassides. Here he had built a magnificent palace, and lived in a style of splendour, which rivalled that of the Persian monarchs, and was very different from the plain and frugal mode of life pursued by the Ommiades, who were contented with humble

dwellings and simple fare, and sought their glory in conquest.

The successors of Mohammed were hardy warriors, those of Abul Abbas were fond of pomp and pleasure, and this was the cause of their downfall. The tales, called the Arabian Nights' Entertainments, are supposed to give a very faithful description of the manners of the Arabians, and the courts of the Caliphs, particularly in the time of Haroun al Raschid, who is the hero of many of the stories. The splendour displayed in the court of Haroun al Raschid is also well depicted in the tales of the Arabian Nights, for we are told by certain authentic historians, that at the marriage of one of the princes, a thousand large pearls were showered on the head of the bride; that the apartments of the palace were hung with tapestry of silk and gold; that the richest Persian carpets covered the floors; and that the gardens of the seraglio were adorned in an equally sumptuous manner, with pavillions, statues, and fountains. They also relate, that among the gorgeous ornaments which displayed the riches as well as the ingenuity of the Arabs, was a tree of gold and silver, on the branches of which were perched birds, formed of gold and costly gems, that imitated the notes of real birds, as the boughs waved backwards and forwards, by means of hidden machinery.

As a proof that the Arabians were ingenious mechanists, we may remember that it was Haroun al Raschid who sent a striking clock to Charlemagne, which was the first time-piece of that construction ever seen in Europe. That they were a very learned people, we have ample testimony. Their colleges in the principal towns were richly endowed and numerously

attended, and their schools were well provided for the instruction of the indigent.

But the Arabians were no longer a warlike people, and were little able to contend against the fierce nation that was about to destroy their empire. Haroun al Raschid, it is true, led his armies with success against the empress Irene of Constantinople, and her successor, Nicephorus, whom he obliged to pay tribute, and from whom he again conquered the Greek provinces in Asia Minor, that had been recovered during the civil wars of the Abbassides and Ommiades.

After the death of Haroun, in 808, the Arabian empire began to decline, and another great revolution took place, which led to the establishment of the Turkish dominion, at first in Asia, and afterwards in Europe.

I have already mentioned that some of the Tatar tribes had been subjected to the government of the Arabians, and induced to adopt their religion. Some of the Caliphs, however, were imprudent enough to employ a number of them as guards in the palace, and bestowed high offices of state on several of their chiefs, who took such advantage of the power with which they were entrusted, that the government was at length entirely in their hands; and at last, they openly assumed the sovereignty, and the Caliphs were then considered merely as the chief priests.

The Arabian empire was in this state of anarchy when a numerous Turkish tribe, led by a chief, named Seljook, came with their flocks and herds in search of pasture, and set up their tents on the fertile plains of Chorassan. This was one of the nations that had been converted to the Mohammedan faith; and no sooner

were they settled in their new place of abode, than they were joined by other tribes, and in a short time found themselves such a powerful band of warriors, that Togrul Beg, the grandson of Seljook, caused himself to be proclaimed sultan in the city of Nisabour, the capital of Chorassan.

The Seljookian Turks made many great conquests, and established a new empire in the east, which became as grand and powerful as that of the Arabs once had been. But these Turks were decided enemies to all Christians, and treated with every kind of insult and oppression the inhabitants of the Greek provinces in Asia Minor, as well as the numerous pilgrims who were in the habit of visiting Jerusalem, to offer up their devotions at the holy sepulchre.

As long as the country was ruled by the Arabian Caliphs, the Christians had been protected during their pilgrimages; and those who dwelt in the land, so long as they paid their tribute, were never molested. It was, therefore, a great grievance to all Christian countries, when the Turks became masters of Syria and Palestine, which the Europeans called the Holy land.

These oppressions of the Christians were the cause of those celebrated wars called the Crusades, which were begun while Palestine was under the dominion of the Seljookian Turks.

The manufactures of Asia were at this time very beautiful and very flourishing. The countries on the borders of the Caspian sea produced abundance of fine wool, which was made into the soft and delicate fabrics, called cachemeres. Gold and silver stuffs, and rich shawls of camel's hair, and silks, were then among the manufactures of Georgia and Circassia; at Bagdad

there were extensive manufactories of damasks and velvets; and the rearing of silkworms was the chief occupation of the people of Chorassan.

The Armenians were famous for their carpets and tapestry; and the paper made at Samarcand, was the best in the world. The merchants, too, of the east, were in those days in general very rich, and their style of living was extremely luxurious. Among the best of the Turkish sultans of Arabia, was Malek Shah, who was one of the most magnificent princes of his time, and by his conquests, extended his dominions from the frontiers of China to the vicinity of Constantinople. He adorned his cities with palaces, bazaars, mosques, colleges, and hospitals. He caused wells and reservoirs to be made in the deserts, and built caravanserais for the rest and refreshment of travellers at various stations; and he was in the habit of making progresses through his vast territories, that he might acquaint himself with the manner in which the governors of the cities and provinces discharged their duties.

In these excursions he sometimes rode with forty thousand horsemen in his train, and diverted himself with hunting as he pursued his tour. It was the custom of Malek Shah to permit his generals to conquer districts for themselves, and to hold them of him as their superior or feudal lord, with the title of emirs, or princes; but this did not turn out to be good policy, for when the Seljook empire was under the dominion of less powerful monarchs, and harrassed by wars with the Christians, who commenced their crusading expeditions about four years after the death of Malek Shah, the emirs aspired to be independent sovereigns, and thus a number of petty states were formed, which were not

sufficiently strong to resist the invasions of new, and more formidable enemies, than they had yet had to contend with.

These were the Moguls, a numerous horde of Tatars, who, about the end of the twelfth century, began to make war on all the surrounding nations. These Moguls, known in the history of Europe, at this time, as the Tartars, owed their greatness to a chief named Zinghis Khan, one of the greatest conquerors and destroyers of the human race that had ever appeared on the earth. This renowned warrior at first confined his hostile invasions to the territories of other tribes of Moguls, over whom he was usually victorious, and thus gained a numerous host of subjects, with whose aid he attempted greater conquests, and finally conceived the romantic notion that he was destined to subdue and rule over the whole world.

This successful, but ferocious chieftain, conquered the greater part of China, and India. Under him and his successors, the Tartars penetrated into Russia, and spread terror and desolation throughout Poland, Silesia, Hungary, and the countries on the Adriatic sea; but what is more to the purpose of this history, they conquered all the petty states of the Seljookian Turks, and thus made way for the establishment of the Ottoman empire.

In the meantime, the Crusades had been going on in the Holy land, and some of the Christian leaders had reigned as kings over Jerusalem, and founded several other Christian states in the east, which they had constantly to maintain by the sword against the Turks. Sometimes, during a truce, the Crusaders mixed in friendly intercourse with the Turks, from

whom they learned a number of arts hitherto unknown to the greater part of Europe, and imbibed a taste for luxuries they had never before met with.

Jerusalem, after remaining for some time in the hands of the Christians, was taken by the renowned Saladin, sultan of Egypt. Saladin, whose name is so famous in the history of the Crusades, was the nephew of Noureddin, sultan of Syria, who was also a formidable enemy to the Crusaders, but one of the best sovereigns that ever reigned in the east.

His regard for justice was so great, that the rights of the meanest of his subjects were protected equally with those of the greatest of them; and he was so much beloved on that account, that after his death, a poor man, who had received some injury from a rich one, for which he could not obtain redress, went about the streets of Damascus, crying out aloud, "O Noureddin, Noureddin, where art thou now?"

Saladin, who was a soldier in his uncle's army, was sent into Egypt to assist the Fatimite Caliph Ahded, against his vizier, who had revolted; but on the death of Ahded, he received orders to put an end to the Fatimite dominion, and hold it under the supremacy of Noureddin and the caliph of Bagdad. Saladin, however, had more aspiring views, and not only made himself the independent sultan of Egypt, but after his uncle's death he conquered and took possession of Syria also. The sultans of his race in Egypt were called the Ayoubites, from the name of his father, Ayoub.

Saladin extended his conquests in the east, and at length recovered Jerusalem from the Christians, and made prisoner its last Christian king, Guy of Lusignan. This event was the occasion of the celebrated Crusade,

in which Richard the First played so conspicuous a part, and was so often opposed in person to the Saracen sultan. Both these princes had a great deal of the romantic spirit of chivalry in their dispositions, and vied with each other in bravery, generosity, and courtesy.

Among the most memorable events of this Crusade, was the long siege and capture of the city of Acre, which took the name of St. Jean d'Acre, from being the chief residence of the knights of St. John, and was the usual landing place of the Christians, during the holy wars. The city had been taken by the Saracens, and was besieged by the Christians, at the time when the kings of France and England arrived with their mighty host, and the defenders of the city were soon forced to capitulate.

Recent occurrences have revived with fresh interest the remembrance of this ancient siege and capture of St. Jean d'Acre, when three thousand Moslems were beheaded, by command of the conquerors, for some delay in the fulfilment of the articles of the capitulation, by which the inhabitants were to purchase their lives at the price of two hundred thousand pieces of gold, and to deliver into the hands of the victors a hundred nobles, and fifteen hundred of the citizens, as captives. The Crusaders, however, did not succeed in recovering Jerusalem, which was their principal object; and Richard, after a number of valorous exploits, which were of no real benefit, quitted the Holy Land, and Saladin died soon afterwards.

Saladin was the founder of the famous Egyptian Mamelukes, who were originally Turkish and Tartar captives, taken in the provinces of Georgia and Circassia. The sultan, it is said, was so struck with the beauty of

the prisoners, that he formed the young men into a band of soldiers, and called them Mamelukes, which is an Arabic word, signifying slaves.

After this, the Syrian merchants used to buy numbers of slaves from the Moguls, and send them into Egypt, where they were purchased by the sultan Saleh, one of Saladin's successors, who had them trained to military exercise. He afterwards raised them to the highest offices of the state, and selected from them his own body guard, so that in a short time they became sufficiently numerous and powerful to seize upon the government. This revolution took place in the year 1250, while the unfortunate king of France, Louis the Ninth, was in Egypt with his army of Crusaders. Louis was the last prince who engaged in these disastrous wars.

The French monarch had just concluded a truce with the sultan of Egypt, Touran Shah, when the latter was assassinated by his Mameluke soldiers, who elected one of their own order to the vacant throne, and for the space of two hundred and sixty-three years, Egypt was under Mameluke dominion. The Mamelukes also conquered all Syria, and finally expelled the Crusaders from the east, about the close of the thirteenth century; after which we hear no more of what were called the Holy wars.

It was not long after the death of Saladin, that the Great Mogul, Zinghis Khan, commenced his victorious career, and in the wars that followed, the Moguls conquered almost all the sultans of the Seljook family, and put an end to their empire. It was from the conquests of the Moguls that the Ottoman empire took its rise; for when the power of the Seljooks was destroyed, and several of the sultans were dispossessed

of their territories, some of the emirs, who had held petty states under them, found means to establish independent kingdoms for themselves, and among others, Osman, or Ottoman, as he is more generally called, founded an empire in Asia Minor, on the ruins of the kingdom of Iconium and the Greek dominions.

THE OTTOMAN EMPIRE IN ASIA.

HAVING at length threaded the mazes that have brought us to the true beginning of the history of the Turkish empire, the reader may feel some interest in being made more familiarly acquainted with the fortunes of its founder. There was a small state on the confines of Persia, governed by a sultan named Solyman, who was not of the race of Seljook, but belonged to a tribe called the Oguzian Turks.

The subjects of Solyman consisted of shepherds and herdsmen, who, like all the Scythian shepherds, were a rude and warlike people. When Zinghis Khan came with his Mogul armies into Persia, Solyman fled from his small territory, followed by his whole tribe, with their sheep and cattle, their tents, and carts filled with their wives and children.

Thus they wandered along the banks of the Euphrates, where the sultan was accidentally drowned, and then a great number of his people dispersed into the deserts; but about four hundred families followed his son

Ertogrul, until they arrived in the kingdom of Iconium, when their chief sent one of his sons to the sultan Aladdin, to beg he would bestow a small portion of land on him and his exiled countrymen, where they might set up their tents, and feed their cattle in peace. The sultan, who was a good and gracious prince, was considering how he might best grant this request, when a sudden invasion of the Moguls afforded Ertogrul an opportunity of rendering himself serviceable, by aiding him to drive back the dreaded enemy; and for this good assistance, Aladdin gave him a rich silk robe; for it has always been the custom in the east to present articles of apparel as a token of favour; and he also bestowed on the brave Turk a country village, for the abode of himself and his people, with liberty to feed their cattle on an adjacent mountain.

Such was the origin of the great empire of the Turks, for Ertogrul was the father of Ottoman, who succeeded to the government of this village and its pastoral inhabitants. Ertogrul had three sons, of whom Ottoman or Osman, as he was called by the Turks, was the youngest; but he had always possessed a more daring spirit than either of his brothers, and on that account was a greater favourite among his tribe. Some of the exploits of this young prince are amusing, and may serve to illustrate his character, as well as to show by what means he rose to power and greatness.

Osman was very fond of hawking and hunting, and all the sports becoming his age, so that he was a welcome guest at the castles of all the neighbouring emirs. One day, as he was going on a visit to one of these lords, he happened to see a very beautiful maiden, at a small village in Phrygia, and was so struck with her

extreme loveliness, that he could not help talking of her to his friends, and even said that he should like her for a wife.

When the emir heard of this, he secretly resolved to see the young girl himself, and if she were as beautiful as Osman described her, to carry her away by force from her father's dwelling; but Osman, having discovered this wicked design, sent intelligence of it to the parents of the maiden, who had her removed to a place of safety. As soon as the emir found she was gone, and that Osman was the cause of her departure, he vowed to be revenged, and set off, at the head of an armed band, to a castle where he knew the prince was then staying, and fiercely demanded that the governor should deliver up his guest.

Now, the governor, although a Christian, was a great friend of Osman, and refused to give him up; on which the emir laid siege to the castle, and would, most likely, have destroyed it, but that Osman, being too generous to suffer his friend to be ruined for his sake, consulted with his followers how to prevent so sad a catastrophe, and bravely declared his determination to leave the castle, and try to cut his way through his enemies.

His followers applauded this desperate resolve, and agreed to accompany him. When all were ready, they sallied forth, well armed and mounted, from the castle gates, and furiously attacking the besiegers, cleared a passage through them and rode swiftly onwards, pursued by the foe, till they reached the territories of Ertogrul, where all the young men came instantly to the aid of their young chief, and drove back the pursuers, some of whom were slain.

Osman gained very great renown by this adventure, and on the death of his father, which happened soon afterwards, was chosen to succeed him, by a general assembly of the people, although he had two elder brothers.

The new emir was in high favour with the sultan, who gave him a castle, with an addition of territory, and also granted him the privilege of holding, as his own, any Christian states he might conquer. The young warrior did not fail to profit by this permission, and gradually extended his possessions on every side, until he was lord of a large territory. The growing power of Osman excited the jealousy of many of the neighbouring emirs, and numerous stratagems were formed to destroy him.

On one occasion he accepted an invitation to attend the wedding of some great man's daughter; but ere the day arrived, he fortunately discovered that a plot was laid to murder him at the entertainment. Osman, concealing his knowledge of this design, sent presents to the bride, according to the custom of the east, and accompanied the gifts with a message that his mother intended to be present on the joyful occasion, and having received a courteous reply, he thus planned his revenge. It was customary for females of rank, when they paid visits, to be attended by a train of women, who were all closely veiled, as well as their mistress; therefore, Osman disguised a number of his bravest soldiers, in female attire, and sent them, thus muffled up, to the castle of his enemy. The gates being thrown open to admit the emir's mother, the disguised warriors passed through them, and immediately throwing off their veils, they drew their swords, and after a desperate fight,

slew the warders, and gained possession of the castle, the lord of which had gone, with most of his people, to meet the bride. In the meantime Osman went with another band of soldiers to intercept the lady, whom he made prisoner, together with her father and several of her relations.

By this time the disappointed bridegroom had received intelligence of the capture of his castle, on which he instantly set out in pursuit of Osman, and having come up with him and his band, a desperate conflict ensued, in which he was slain fighting hand to hand with the valiant Turk; a just punishment for his intended perfidy. The lady, whose nuptials had been so tragically interrupted, became the bride of Osman's son, Orchan, and was the mother of the sultan, Amurath the First.

At length Aladdin, the sultan of Iconium, died, and as he had left no sons, his dominions were seized on, and divided by the emirs, nearly the whole of the country of Bithynia falling to the share of Osman, who took the title of sultan in the year 1326; and thus commenced the Ottoman empire, which existed in Asia above a hundred and fifty years before it was established in Europe. When Ottoman had grown aged, his son Orchan, who was quite able to supply his place, headed his armies, and conquered a large portion of territory from the Greeks, and, among other conquests, took the city of Prusa or Bursa, the capital of Bithynia, one of the finest towns in Asia, where, after his father's death, he built a college and a noble mosque, and established the seat of his government.

This good sultan, who was equally famed for his justice, his love of learning, and his valour, was the founder of the order of the Janissaries, a famous body

of soldiers, who were long the support of the Turkish throne; but, like the Mamelukes, they sadly abused the power with which they were invested. The Janissaries existed as a peculiar class of soldiery, even down to the reign of the late sultan, Mahmond the Second, by whom they were suppressed. They were originally composed of young Christian captives taken in the war with the Greeks, and were placed in military colleges, where they were instructed in the Mohammedan religion, and the Turkish military discipline. To augment their numbers, a law was made, that the Christians living under the Turkish government, should give up all the male children born in every fifth year, to be educated in the military schools, where they were taught to speak the Turkish language, to shoot with the bow, and to wrestle. As they grew up, some were appointed to attend the sultan and guard the palace, and the rest were formed into companies, and constituted a disciplined army.

It was in the time of Amurath the First, the son of Orchan, that these soldiers received the name of Janissaries, which was given to them by a celebrated dervish, or Mohammedan monk, for the Moslems had monasteries as well as the Christians. This dervish was commanded by the sultan to bless and consecrate the new army, for it could hardly be called an army in the time of Orchan, the future troops being then mostly children; but in the time of Amurath, they had attained to manhood, and their numbers amounted to many thousands. The ceremony of blessing and naming them was thus performed. Being drawn up in order, the Dervish threw the sleeve of his gown over the head of the foremost soldier, and said, "Let them be called Janissaries; [a word signifying new soldiers,] may their

countenances be ever bright, their hands victorious, and their swords keen; may their spears hang always over the heads of their enemies; and, wherever they go, may they return with a shining face." How the power of the Janissaries increased will be related hereafter.

Ottoman did not live long after his elevation to the dignity of emperor, or sultan of the Turks, for he was then seventy years of age, and had ruled over his own people twenty-seven years. Orchan, as I said before, fixed his residence at Prusa, where he assumed the state, as well as the title, of a sovereign; appointed a grand vizier, and other officers of state, and restored to the court much of the splendour of the ancient caliphs. But Orchan, not content with the narrow boundaries of his empire, proceeded to take cities and fortresses from the Greeks, until his dominion extended over the whole of Asia Minor, and the Greek emperors had scarcely a foot of land left of their once vast possessions in the east. The sultan, having taken the large city of Nice, and carried away its inhabitants into captivity, removed thither his court from Prusa, and made it the capital of his kingdom; thus approaching still nearer and nearer to Europe.

The last stronghold of the Greeks in Asia, was the castle of Abydos, on the Asiatic side of the narrow strait, called the Hellespont; and this fortress fell into the hands of the Turks in the following manner. The governor had a fair daughter, who had bestowed her affection on a young Turk, named Abderrahman, one of the commanders in the sultan's army. The castle was besieged, and the maiden, anxious for her lover's safety, used to ascend a turret to watch the skirmishes that took place between the rival forces.

At length, she found an opportunity of throwing from the tower a letter, in which she offered to deliver the castle into the hands of the besiegers, provided the lives of its inmates might be spared. This was promised; and it was agreed that the Turks should draw off their forces, as if they had raised the siege, so that the defenders might not keep so vigilant a watch. The stratagem succeeded; for the governor, thinking the Turks were all gone, made a great feast, and gave all his soldiers as much wine as they could drink; so that, at night, they were all fast asleep. Then the damsel went out by a secret way to meet her lover, whom she led into the castle; and as the porter was overcome with wine, Abderrahman easily took the keys from him, and opened the gates, when the hall was instantly filled with armed Turks, the castle was captured, and the whole garrison made prisoners. When the sultan heard by what means the castle had been taken, he gave all the prisoners and spoil to Abderrahman, who married the young maiden, and treated her father with all honour and respect.

The Ottoman empire had now reached the shores of the Hellespont, so that the sultan could view from his own territory, the coast of Europe on the opposite side of that narrow strait, over which he had a great desire to pass; but the Turks had no boats, nor did they understand the art of guiding vessels on the sea. The sultan, however, had a brave son, named Solyman, who was ambitious of making conquests in Europe; and often did this prince stand on the sea shore, meditating on the means of accomplishing his purpose.

One day, as his mind was thus occupied, one of his officers, who had for some time been curious to learn the

subject of his frequent reveries, ventured thus to address him: "My lord," said he, "why are you so sad? what is it that troubles you?" "I am thinking," replied Solyman, "how it would be possible to cross this sea, for I would fain take a nearer view of the Greek country."

The officer, being thus acquainted with his lord's wishes, consulted with one of his comrades how they might be gratified; and the two brave Turks constructed a raft of three planks, on which they crossed over in the night to the other side, where they landed; and meeting with a Greek peasant belonging to the castle of Zembenie, which stood opposite to that of Abydos, the former being on the European, the latter on the Asiatic side, of the Hellespont, they obliged him to go back with them, that he might give the prince some information respecting the strength of this castle, and how it might be won.

Solyman was much pleased with the adventure, and, by presents and persuasion, induced the Greek to make disclosures, who thereupon informed him of a subterranean passage into the castle. The prince had rafts made, and crossed the Hellespont upon them, with eighty chosen followers. He soon surprised and took the fortress, which commanded a certain extent of the surrounding country; and then seizing on the boats of the Greeks, sent them over for more soldiers; so that, on the following day, above four thousand Turks landed in Europe.

Their conquests after this were very rapid; for the Greek empire was so weak, and so badly governed, that it was not able to resist the encroachments of so warlike a people as the Turks. Solyman beseiged and took

the town of Gallipoli, and made several other conquests in Europe; but it is only doing him justice to state, that in all those towns that submitted to him, the inhabitants were allowed to retain their own laws and religion, and were generally treated even with more lenity than was sometimes exercised by the Christians towards each other in their wars.

While Solyman was making conquests, his father was employing himself in regulating the government, and appointing such officers and magistrates as were requisite for the preservation of good order throughout his dominions. The principal towns were governed by chiefs called pachas, who generally held a high rank in the army, and were distinguished by having one, two, or three horses' tails carried on a staff before them, the horse-tail being the military ensign of the Turks. The rank of the pacha was indicated by the number of these tails; therefore, it was a very great honour to have the privilege of displaying three. The chief magistrate was called the cadi, whose duty it was to hear all complaints, and to see that justice was done.

There was also in each town, a mufti, who was a doctor of laws, and also the head of the religious department; and his office was to explain the laws contained in the Koran, and to settle all disputed points, either in law or religion. The muftis held a high place in the state; but the mufti of the capital had supremacy over the rest, and always performed the ceremony of inaugurating a new sultan, not by placing a crown on his head, as with Christian sovereigns, but by girding him with the sword of Ottoman.

The sultan Orchan died in the year 1360, his death being hastened by grief for the loss of his favourite son,

the gallant Solyman, who was killed by accident, as he was enjoying the diversion of hawking. Amurath, the second son of Orchan, succeeded to the throne, and proved as brave and successful a prince as his valiant brother. The most important conquest made by Amurath the First, was that of Adrianople, to which he removed the royal residence; and there the sultans of the east continued to reside for nearly a century, while the Greek emperors retained possession of Constantinople.

Amurath increased his possessions in Europe, by conquests over the princes of Bulgaria, Servia, and Albania, who had hitherto been subject to the Greek government. The natives of these countries were a hardy but uncultivated people, who dwelt in villages, and fed their cattle on the mountains. They were strangers to the arts of civilised life, were unacquainted with the use of money, and possessed no wealth but their flocks and herds, which supplied them with food as well as clothing; but they were bold, active, and handsome; and from these provinces, Amurath took the principal part of the youth who composed his fine army of Janissaries. These soldiers wore the long gown and tunic common among the Turks, and a red cloth cap, the back of which was formed like a sleeve, and hung down behind, in memory of the sleeve of the dervish who gave them their name. When on service, the gown of the Janissary was changed for a jacket worn over his large trowsers. Their boots were of red leather. Some of the Turkish soldiers wore iron helmets, and coats of armour, made of felt or cloth quilted, and stuffed with cotton, with shoulder and neck pieces of iron; but there was a great variety of costume among the troops. The Janissaries all had long beards; the horse soldiers usually wore

moustachios, but shaved their beards; and all the Turks, from the time of Ottoman, shaved their heads, with the exception of a single lock on the crown; a custom which gave plenty of employment to the barbers, who were very numerous in all the towns.

The institutions of the Turks were well calculated to preserve a military spirit among them. By the laws of Mohammed, every Musselman was a soldier, and a third of all conquered lands belonged to the whole army, among whom they were to be distributed. In the time of Amurath the First, these conquests were so extensive, that every Turk held an estate of his own, directly from the sultan, who now claimed a right over all property, and granted most of these lands in fief, each proprietor being obliged to keep a horse, and a number of men for military service, proportioned to the size of his estate. These lands were generally cultivated by the conquered people, mostly Greeks, who paid to their new landlords a certain portion of the produce, generally one tenth; and this practice was so general, that a Turkish soldier would not accept of land in a province, where the population had been destroyed, as the people were of as much value to him as the land. These estates were not hereditary, and might be taken away from the holder at the pleasure of the sultan.

The Turks derived no advantages from high birth, as every man, however mean his condition in life, might aspire to the highest dignities; so that the poorest mechanic might, either by his cleverness, by some strange turn of fortune, or some caprice of court favour, be raised to one of the chief offices of the state, and even be made the grand vizier, or prime minister. The possessor, however, of any office, even the highest, was liable

either to be degraded or strangled for the slighest offence; for the will of the sultan was absolute, and the lives of his subjects depended entirely on his caprice. Still, so anxious were all men for advancement, that the dangers attending a high station did not prevent the Turks from trying to attain the most elevated posts; and as every individual had the hope, at least, of some lucky chance, by which he might arrive at greatness, all were proud and ambitious, even to the lowest mechanic.

Amurath was a very magnificent sovereign, and enriched the city of Adrianople with many fine buildings, amongst which was a stately mosque, that is still standing. During his reign, war was carried on with the Greek emperors, who were glad to purchase peace by paying tribute.

The wealth of the Turks must, at that time, have been very considerable, if we are to give any credit to the contemporary historians, who tell us that, at the marriage of Bajazet, the son of Amurath, one of his own courtiers sent as a present two hundred young slaves, half of them boys, half girls, all richly attired, each holding, in one hand a golden, and in the other, a silver cup, filled with money and jewels. So rich a present, it is said, which far exceeded in value the gifts of the sultan of Egypt and other sovereigns, excited the astonishment of the whole court; but even allowing much for exaggeration, there is little doubt that in the course of their numerous and rapid conquests, the Turks had accumulated vast stores of treasure.

At length, Amurath was slain in battle against the prince of Servia, who had raised a rebellion, in the hope of recovering his independence. The battle was won by the Turks, but the sultan in walking over the field,

stopped to look at some wounded men, when one of them, a fierce Croat, or warrior of Croatia, although he was actually dying, made a sudden spring, and with a short sword which he still grasped in his hand, gave the sultan a mortal wound, and then fell back and expired, with a glance of exultation on his distorted countenance.

The death of Amurath was greatly lamented by his subjects, who had always found him a just and good prince, although he is accused of having been very severe in the administration of justice, particularly with regard to the army. He had reigned thirty years, and was succeeded by his son, Bajazet the First, whose reign is remarkable for the appearance of another great Tartar chief, whose renowned career equalled that of Zinghis khan, and who is well known in history under the name of Timour, or Tamerlane.

BAJAZET THE FIRST, AND HIS SONS.

1389 TO 1421.

From the time that Amurath the First had established the seat of his empire at Adrianople, the kingdom of Hungary, and all the neighbouring states, had been harrassed by Turkish invasions. The same course was pursued against them during the reign of Bajazet, who gained a great victory over Sigismund, king of Hungary,

but his grand object was to obtain possession of Constantinople, and thus to complete the overthrow of the Greek empire.

Bajazet was by nature ferocious and cruel. He went into Asia, for the purpose of putting an end to all the petty sovereignties that still existed in Asia Minor, and some of the neighbouring provinces, where he either put their princes to death, or drove them into exile. Among others, who were thus dispossessed of their territories, and banished, was his own father-in-law, the Phrygian prince, whose daughter's nuptials were, as I before told you, graced with so many fine presents.

In the mean time, Constantinople was closely besieged by the Turks, for Bajazet was so quick in his movements, and carried on so many wars at once, that he was called Ilderim, which means Lightning. At this period, the Greek empire extended very little farther than the walls of Constantinople, and the discord that prevailed in the imperial family, gave the enemy a great advantage.

Manuel Paleologus, the reigning emperor, was at this very time engaged in a civil war with his nephew, who had laid claim to the throne; and being thus distressed by enemies on all sides, he sent to propose terms of peace to Bajazet, who was the more readily inclined to listen to them, because he had just heard that Tamerlane, who was more properly called Timour, a descendant of the great Zinghis, was about to invade his dominions in Asia; therefore, he knew he should be obliged to withdraw his troops from Constantinople, in order to march against the Tartar chief.

He, therefore, made peace with the Greek emperor, on condition that one street in the city should be appropriated for the residence of Turkish merchants, who

were to be allowed to carry on their trade with the Venetians, and Genoese. A mosque was to be built for them at the emperor's expense; and they were to have a cadi residing among them, in order to settle their differences according to the Mohammedan laws. These terms were accepted, and soon afterwards Manuel resigned the government to his nephew, and embarked for Italy.

At this period, the fame of Timour, the Mogul chief, was spread over Europe and Asia. He had probably inherited a large territory in the north of Asia, where his uncle had reigned, with the title of emperor, over a vast tract of country, inhabited by innumerable tribes of shepherds and herdsmen, as I have before described; the emperor being the greatest sheep-owner of all, as every tribe brought him an annual tribute of sheep and also of cattle, according to the custom of the country.

These people still lived in tents, and the emperor himself had only a wooden house, which could be removed like a waggon, whenever it was his pleasure to make a journey, or to change his place of residence. The costume of the different nations varied according to their locality; for as they were in the habit of selling their sheep and cows in the countries nearest to them, and taking goods in exchange, they obtained linens, cottons, silks, and cachemires; and imitated the mode of dress used in the countries with which they had the most intercourse.

Many of the tribes wore the large cotton drawers of the Turks, with a sheepskin coat or cloak, and a cap, or calpac, of the same material. The Tartars were so fond of scarlet, that both men and women generally contrived to have some article of apparel of that colour; and most

of the khans, or chiefs, wore a scarlet robe on great occasions. The uncle of Timour was the great khan of Tartary, and it is most probable that Timour, who married his only daughter, inherited some part, if not the whole, of his dominions; but his ambition led him to imitate the example of his renowned ancestor, Zinghis; therefore, by the aid of the great khan, he became the chief of an army of Tartar warriors, and astonished the then known world with the extent and rapidity of his conquests.

In a very short time, he had subdued the whole of Persia, a great part of Hindöstan, and all Syria, and fixed the seat of his government at the city of Samarcand. In his wars, Timour seems to have conducted himself with great moderation towards those who submitted to his arms; but was unsparing of life where he met with resistance. He was extremely severe in his military discipline, the least act of disobedience being punished with death; and thus he preserved such good order among his barbarian troops, that they dared not offer any injury to the inhabitants of the countries through which they passed; but were obliged to pay for every thing they took, were it only a loaf of bread.

Timour was so strict in enforcing this regulation, that he caused a soldier to be put to death on the spot, for taking a little milk from a poor countrywoman, without paying for it; and this example had so good an effect, that wherever the Tartars pitched their tents, the peasants came flocking with supplies of all kinds, so that the camp was like a fair. Timour had made himself the greatest sovereign of the east; and to his court, at Samarcand, came all those princes who had been robbed of their dominions by the Turkish sultan, Bajazet; and, among others, the father-in-law of that

tyrant, who had escaped from the prison where he had been confined, and had travelled through the country in disguise, with a strolling company of jugglers.

Timour, who was not unwilling to have an excuse for going to war with Bajazet, received these injured princes kindly, and sent ambassadors to Bajazet, demanding the restitution of their states. The sultan haughtily refused to comply, on which Timour declared war, and prepared to invade the countries of Asia Minor.

It was at this period that Bajazet abandoned the siege of Constantinople, in order to march against his new enemy, whom he did not doubt that he should be able to overcome. But there were many who thought very differently, although they dared not say so, for the violence of his temper was so great, that every body about him lived in a constant state of terror. The only person at court who ventured to speak freely, was an Ethiopian jester, who often said with impunity what would have cost another his head.

It happened that the sultan was enraged against some of his best captains, for some trifling offence, and caused them all to be brought before him, intending, in his fury, to have them all strangled in his presence. The unfortunate officers had given themselves up for lost, and no one, not even the vizier, dared to utter a word in their favour, when the jester stepped forward, and began, in a loud voice, to revile the culprits, calling them villains, and traitors, and saying they ought to die that instant.

The sultan was surprised at this behaviour, and thinking that the jester knew of some greater crime than that for which they had been condemned to suffer, asked him what they had done. "Done!" exclaimed the jester,

"why they are a set of useless fellows, and ought to be put out of the way before this great Tamerlane comes; for what do we want with them or their soldiers either; if you only take a flag in your hand, and I go before you with a drum, we shall so frighten the Tartars, that they will presently take to their heels; so why should you keep your soldiers, or those villanous captains, when we can do so well without them?"

Bajazet, who comprehended very well the meaning of the jester's speech, pardoned his brave officers, who went from his presence with lighter hearts than they had entered it; and were no doubt full of gratitude to the poor jester, who had so ingeniously saved their lives.

The sultan now put himself at the head of his army, and marched into Asia, where he soon encountered the formidable Mogul chief, by whom he was defeated and made prisoner, in a terrible battle fought on the plains of Angora, in the year 1402. Timour is said to have confined his captive in an iron cage, and to have had him shown like a wild beast; but this is a mere fable, the fallen sultan having been treated, on the contrary, with great generosity by his noble conqueror. Unable to bear the reverse of fortune that had befallen him, Bajazet gave himself up to grief, and died in the first year of his captivity.

The aged Timour, now nearly seventy, having reinstated the sultan Oghli, and the other princes, in their former possessions, and imposed tributes on the Greek emperor, and the sultan of Egypt, returned to his capital of Samarcand, where he lived in all the magnificence of the ancient Caliphs, administered justice in person, according to the custom of the east, and cele-

brated the marriages of six of his grandsons with great splendour, on which occasions he received embassies from the courts of Egypt, India, Russia, and the Moorish kingdom of Grenada, in Spain.

Although he had reached so advanced an age, he was still desirous of making more conquests, and had actually set out on an expedition against China, when he was taken ill in his camp, and died in 1405. His vast dominions were shared among his sons and grandsons; and one of his descendants, named Sultan Babour, founded, in the early part of the sixteenth century, a powerful empire in India, once famous throughout Europe, under the appellation of the Empire of the Great Mogul.

While these events were taking place in the east, Manuel, the deposed emperor of Constantinople, having heard of the capture of the sultan Bajazet, returned to the capital, where he was joyfully received by the people, and restored to his throne. A civil war among the sons of Bajazet, afforded him an opportunity of recovering several of the provinces that had been taken by the Turks, and of these he retained peaceable possession till his death.

I shall pass over the unnatural warfare that delayed the progress of the Ottoman empire in Europe. The throne of Adrianople was occupied first by one brother then by another; till at length, after ten years of strife and bloodshed, it fell to the share of Mohammed, the youngest son of Bajazet, who was proclaimed sultan in 1413, and he is usually considered as the successor of his father, the short and disturbed reigns of his brothers, three of whom had lost their lives in the contest, being regarded as no more than an interregnum.

Mohammed the First is represented as a just and good prince, but his short reign of eight years scarcely gave him time to set the government again in order, although he devoted his whole attention to this laudable purpose, and kept at peace with the Greek emperor. We must always bear in mind that the chief support of the Ottoman throne, and the Mohammedan religion, was supposed to be the army, and for that reason it was constantly recruited by captives taken from the European provinces that were in subjection to the Turks.

In Thrace, Macedonia, Albania, Bulgaria, and Servia, the dreadful tax still remained in force, which obliged the people to give up, every fifth year, all their male children to be trained for the service of the sultan; and thus, notwithstanding the wars, the corps of Janissaries continued to increase. Forty of the chief Janissaries were called agas, and were always in attendance on the sultan, who usually chose from them his principal officers of state, and often promoted them to the dignity of pachas of the provinces.

It was at this period that a dreadful civil war broke out in Hungary and Bohemia, on account of an attempt made by a Christian preacher, named Huss, to introduce the reformed religious opinions into those countries, in opposition to the doctrines of the Roman Catholic church. Huss had been condemned to death by an ecclesiastical court; but his disciples were very numerous, and for many years carried on a destructive warfare against their opponents; and this war was at its height when Mohammed died, and his son Amurath the Second succeeded him, as sultan of the Turks.

AMURATH THE SECOND.

1421 TO 1451.

The peace that had been maintained between the late sultan and the Greek emperor, was broken very soon after the accession of Amurath the Second; and Constantinople was again besieged, but was once more saved, in consequence of rebellions in various parts of the Turkish dominions, which obliged the sultan to withdraw his troops from the capital.

But the extinction of the Greek empire was now fast approaching, and every year brought the unhappy Greeks still more and more under subjection to the proud Ottomans. Amurath had already besieged and taken several towns, when the emperor, John Paleologus, who had lately succeeded Manuel, endeavoured to make peace, by offering to give up the fine commercial city of Salonica, in Macedonia. Salonica, however, was bravely defended by its citizens, who, instead of opening their gates to the enemy at the command of the emperor, sent to request aid from the Venetians, by whom they were most generously assisted; for, as it was a maritime town, vessels could approach on the side that was skirted by the sea, and thus bring succours to the inhabitants.

The sultan being bent on the capture of this city, issued a proclamation, which declared that if it were taken, all the inhabitants, with the gold, silver, and

booty of all kinds, should be divided among the soldiers, he himself reserving nothing for his own share, but the buildings, which he forbade them to destroy.

Stimulated by the hope of a rich reward, the soldiers redoubled their efforts, and the city was at length taken; when every house was broken into and plundered of all that was valuable, and the miserable citizens, without respect to age, sex, or condition in life, were carried away, and sold into slavery; and thus the beautiful city of Salonica, which was considered next in wealth and importance to Constantinople, was no longer a city of the Greeks, but was presently filled with the Osmanlis, as the Turks were often called, and which means, people of the race of Osman.

After this conquest, Amurath invaded Hungary, then under the dominion of Ladislas, the young king of Poland. This war was occasioned by the following circumstance:—The sultan was in the habit of bestowing governments on various officers of his court, with the title of pacha; but as they were raised to this honor by his caprice, so they were frequently deprived of it again for no better reason; and one of these princes, who had been thus degraded, sought protection at the court of Ladislas, king of Hungary and Poland, to whom he delivered up the city of Belgrade, a very important place, as it was well fortified, and formed a barrier between Hungary and the Turkish states. The sultan immediately laid siege to the town, and was there, for the first time, opposed by cannons, which were just beginning to be used in war, and their effects so terrified the Musselman troops, that they retreated in the utmost confusion.

Amurath, however, led his army into Hungary, where

he was opposed by the great Hungarian General Huniades, who was prince of Transylvania, and one of the most celebrated warriors of his time. He gained several great victories over Amurath, who was at length obliged to conclude a truce for ten years with the king of Poland.

It is now time to give some account of another hero who made a great figure in the history of this period. There was a certain Greek prince, named Castriot, who was sovereign lord of Epirus, a small state in the south of Albania, and this prince, in the early part of the reign of Amurath the Second, had been obliged to deliver his son as a hostage, into the hands of the sultan. The youth was brought up at the Ottoman court, with great care and tenderness; but although he was instructed in the Musselman faith, he secretly cherished in his heart the principles of Christianity, and indulged the hope of some day regaining his liberty; for he felt that he was a captive, although treated with great indulgence.

At last his father died, and the young prince, who is usually called Scanderbeg, although his real name was George Castriot, hoped to be put in possession of his patrimonial inheritance; therefore, he was much disappointed at finding that the sultan had bestowed the government of Epirus on another; yet, so well did he conceal his discontent, that no one suspected he had any design of attempting to recover what he considered his birthright, for he knew perfectly well that such a suspicion would endanger his life.

When Amurath was preparing to invade Hungary, he gave Scanderbeg the command of a body of troops, little thinking that the prince had made a secret agreement with the Hungarian chief, Huniades, to desert the

Musselman army at the first onset, and to go over to the Christians.

The sudden and unexpected desertion of Scanderbeg, caused such a confusion in the Turkish army, that the Christians gained an easy victory, and took a number of prisoners, amongst whom happened to be the sultan's secretary, which was a fortunate circumstance for Scanderbeg, who forced him to write an order to the governor of Croia, the capital of Epirus, directing him to deliver up the town and fortresses to the bearer. Having obtained this document, Scanderbeg killed the poor secretary, to prevent discovery, and then rode off full speed to Croia, and presented the mandate to the governor, who, seeing it was in the writing of the secretary, and not knowing any thing about the battle, did not doubt that the order came from the sultan, so he retired from the fortress, leaving it in possession of the prince, who soon filled it with Christian troops, and, according to some historians, cruelly put the Musselman garrison to the sword.

Many persons stigmatise the conduct of Scanderbeg, (a name that was bestowed on him as an honour, the meaning of the word being lord Alexander) as ungrateful to the sultan, who had educated him as his son, and raised him to a high rank at his court; but on the other hand, we should consider that his father had been oppressed, and himself deprived of his lawful inheritance, besides having been compelled to profess a religion that made him an alien to his family. He had, therefore, many injuries to complain of; and it was hardly to be expected that he should prefer living as a dependant in a foreign court, to ruling as a free and independent sovereign in his own country.

The sultan made many fruitless attempts to recover Epirus, but its mountainous situation enabled Scanderbeg to retain it, in spite of the vast armies that were sent against him; and after the death of Amurath, he continued to defend himself for eleven years against Mohammed the Second, who at length made peace, by confirming his right to the principality.

In the meantime, Amurath, having concluded the ten year's truce with the king of Poland, left the cares of the government to his son, and retired to pass some time in religious studies among the dervishes, in one of their monasteries. But he had not been long in this retirement, before he received information that the Poles, in violation of their treaty, had again invaded his dominions. At this unwelcome news, he hastened to Adrianople, and prepared once more to take the field; and to show his indignation at the perfidy of the Christians in breaking their engagement, he affixed the treaty to a pole, and had it carried in the front of his army.

The battle was fought at Varna, on the shores of the Black sea, in the year 1444, when the Christians sustained a total defeat; and Ladislas, the young king of Poland, was slain. Amurath spent the rest of his life in founding useful institutions, such as colleges and hospitals, in the towns and cities, and in building mosques and caravanseras, by which he greatly increased the magnificence of his empire.

MOHAMMED THE SECOND.

1451 TO 1482.

MOHAMMED was no sooner in full possession of the Ottoman throne, by the death of his father Amurath, than he resolved to exterminate all that remained of the Greek empire, and to establish his own government in the imperial city. All his thoughts, all his actions, were directed towards this one great enterprise, and his first step was to erect, on the European side of the Hellespont, a large castle, to correspond with one on the other side that had been built by his grandfather, and these two castles are called the Dardanelles.

It was in vain that Constantine, the reigning emperor of the Greeks, remonstrated against the raising of this castle, as an infringement of a treaty with the late sultan, by which the Turks were restricted from having a fortress on the European shore of the Strait. Mohammed persisted in justifying his proceeding, and went on with the work, while Constantine, who foresaw the consequence, applied to the Pope for aid; but, unfortunately, there was so much enmity between the Greek and Latin churches, that neither the Pope, nor hardly any of the Christian powers of the west, were disposed to give him assistance in resisting the encroachments of the Ottoman prince.

While the sultan's ten thousand workmen were busy in constructing his huge castle, he himself was engaged

in establishing a foundry for casting cannon. The Turks had been as much frightened at the siege of Belgrade by the noise of these tremendous engines, and the terrible effects of the balls that came thundering among them, as the Saracens had been, some centuries before, by the Greek fire that drove them from the walls of Constantinople.

But the knowledge of the wonderful power of gunpowder, which was then a recent invention, was becoming more generally diffused; and Mohammed availed himself of the services of a Danish brass-founder, who had come to Adrianople in search of employment, and who, for the sake of a liberal reward, engaged to instruct some of the sultan's workmen in the art of casting cannon; so that, in a short time, Mohammed was master of some of the largest guns in the world. Delighted with this acquisition, he had them conveyed to the heights near Constantinople, to be employed in the siege of that city; therefore, you will remember, that it was on this memorable occasion, the Turks first used artillery in their wars.

The consternation of the Greeks at these hostile preparations was extreme; for the garrison did not amount to more than eight thousand soldiers, and the citizens consisted for the most part of shopkeepers, mechanics, and monks, who knew nothing of the use of arms, and who could afford but little assistance in defending the city from a host of warlike invaders.

At length the dreaded event took place. Constantinople was besieged both by sea and land, and after fifty-three days of fearful strife, it was taken by assault on the twenty-ninth of May, 1453, and the body of its last emperor was found, covered with wounds, lying

amidst a heap of his slain subjects. The capture of a city must, under any circumstances, be a scene of horror, whether the conquerors be Christians or Infidels; but it does not appear that more cruelty was exhibited on this occasion, than on many others, where the actors have been of our own religion, and, in some instances, of our own nation. The Turkish soldiers rushed into the town, striking down with their scymitars all who offered any resistance. Their object, however, was not to kill, but to make prisoners, whom they might sell for slaves; and in the space of a few hours, the city was cleared of all its unfortunate inhabitants, who were bound with cords, and led away, to be exposed for sale in the slave markets.

In the distribution of the wretched captives, no regard was paid to the ties of kindred or affection. Parents were separated from their children, husbands from their wives, brothers from their sisters, never to see each other again. Every house was broken into and ransacked; the magnificent gold and silver plate, and ornaments of the churches, were carried away; and when the sultan arrived, there was scarcely a Greek, or a moveable article of value, left in the city.

Mohammed entered Constantinople about two o'clock in the day, and alighted from his horse at the church of Santa Sophia. Struck with the magnificence of the building, he commanded an Imam to ascend the pulpit, and to dedicate the noble edifice to the service of the prophet; and it has ever since been the principal mosque of the Ottoman capital. The sultan then, attended by a train of viziers and pachas, proceeded to the imperial palace, and on entering its deserted and dismantled halls, which, only a few hours before, were adorned with

all that was costly and magnificent, and which, for more than eleven centuries, had been the abode of the successors of the great Constantine, a cloud of melancholy shaded the brow of the conqueror, as he reflected on the uncertainty of human affairs, and, in the words of a Persian poet, he thus gave utterance to his sad thoughts: "The spider has woven his web in the imperial palace, and the owl hath sung her song on the watch towers of Afganistan;" and, in truth, the palace looked as desolate as if it had not been tenanted for years, and as if the spider and the owl might dwell there undisturbed.

Mohammed now began to consider how he might repeople the city, for there was neither glory nor advantage in reigning over houses without inhabitants; therefore, he issued a proclamation stating that all Greeks who chose to come from other parts of the country to settle under his government, should be allowed the free exercise of their religion, and many privileges with regard to their commercial pursuits. They were to have their own magistrates, and to elect their own patriarch, who was to enjoy the same rank and honours that had belonged to his predecessors in office. The sultan also generously ransomed a great many captives from the Janissaries, and restored them to liberty.

A great number of Greek families now came flocking back to the city to re-establish themselves, as well as many Turkish families from the different provinces; so that, in a very short time, Constantinople was again populous and busy; but its appearance was totally changed; and, from this period, it may be considered as an oriental city; the customs, manners, dress, and religion, of the chief part of the inhabitants being those of the east.

I have frequently had occasion to observe, that as

there is no good entirely unmixed with evil; so there is no evil that is not accompanied by some good; and thus the overthrow of the Greek empire, although it brought the most dreadful calamities on thousands of people, was the means of spreading knowledge throughout all the kingdoms of Europe. Many literary and scientific men, who had fled from their unhappy country, and carried with them valuable works, written by the Greek and Latin authors of former ages, found a refuge in Italy, where they were patronized by the noble and wealthy family of the Medici, who were great encouragers of learning and the arts. The manuscripts thus happily preserved from destruction, were multiplied by the invention of printing, then of recent date, and, by degrees, found their way into every part of Europe. By this means, people in general grew more enlightened; Greek and Latin were studied with avidity; and, from that time, knowledge advanced with rapid strides, and the happiness of mankind was thereby greatly increased.

After the taking of Contantinople, Mohammed pursued his conquests, till he had entirely established his absolute authority over the provinces of Servia, Bosnia, and Albania, which yielded to him after the death of Scanderbeg, the prince of Epirus. That part of the country properly called Greece, with the Morea, and most of the islands of the Archipelago, also submitted to the conqueror, as well as several small sovereignties of Asia Minor, which had struggled to preserve their independence.

I have not spoken of the acts of cruelty and tyranny, said to have been committed by Mohammed in the course of his successful wars, because it is most probable that some of the tales told of him are entirely

without foundation, and that others have been equally exaggerated. We all must know that great conquests have seldom been achieved without cruelty, and there is no reasonable ground for believing that the Ottoman sultans were worse than the Christian princes, or that the Turkish janissaries were guilty of more barbarities than Christian soldiers living in those times.

The settlement of the Turks at Constantinople was very injurious to the trade of Europe, and particularly to that of the Genoese, who had long possessed a settlement at Pera, one of the suburbs of the capital, and several factories on the Archipelago, all of which they were obliged to abandon.

Mohammed reigned thirty years, and left to his son, Bajazet the Second, a flourishing and extensive empire; which, from this time, we may call Turkey.

MANNERS AND CUSTOMS OF THE TURKS.

HAVING now seen the Ottoman empire firmly established in Europe, let us pause a little in our narrative, to make a few observations on the habits, manners, and government of the Turks, which have till lately been but imperfectly understood, and consequently often misrepresented. In the first place, let us consider their treatment of the

vanquished Greeks, and we shall hardly meet in history with an instance of more justice and moderation, under similar circumstances.

The Ottoman princes did not even attempt to impose the Mohammedan laws on the people they conquered, but were content with levying a tribute on every Greek town and village, according to its population, and so long as that was regularly paid, the inhabitants were at liberty to attend their own churches, to elect their own magistrates, and to be governed by their own municipal laws. Municipal laws, mean laws that are made for any particular town or village, and have nothing to do with any other place, or with the general laws of the empire. They generally relate to the right of choosing magistrates, and the mode of raising money for the public expenses, so that although the Greeks had a heavy tribute to pay to the sultan, it was collected in the least oppressive way possible, by their own magistrates, whose duty it was to tax all persons, without distinction, according to their means, every one being obliged to contribute according to the property he possessed. Few people, on being subjected to foreign dominion, have been left in possession of so many privileges, as the Greeks were by their Mohammedan conquerors.

I have already stated that a large portion of the lands, in many of the provinces, had been given to the soldiers as military fiefs; but these fiefs were very different from those held under the feudal system in other countries, for the Turkish soldier did not become absolute master of the land, but was only entitled to a tenth part of its produce, for which he was bound to perform military service, and also to protect the cultivators.

The sultan, to whom all the property in the empire was supposed to belong, could take away these lands, at any time, from those to whom he had granted them, without assigning any reason for so doing; therefore, they were held by a very precarious tenure, like the offices of state. When any of the people were unable to pay their tribute, they were not imprisoned, but all their goods might be siezed, except the implements of husbandry, and the tools they used in their various trades; for it was very justly considered that if a poor man were deprived of his tools, and shut up in a prison, he had not the opportunity of exerting his industry to get the means of paying his debts.

The Greeks carried on all kinds of trades and manufactures, and many thousands of the peasantry were employed in feeding silkworms, and preparing the silk for sale. But it was of the Turks, and not of the Greeks, that I intended chiefly to speak, for they have always remained two distinct races, a circumstance that is to be attributed wholly to the religion of the Turks, which prevented them from intermarrying with the Greeks, or even from mixing among them in social intercourse, as other conquerors have done with the people they had conquered, until, at length, they have become so entirely mingled together, as to constitute but one nation. But this intimate union can never take place between Mohammedans and Christians, and thus we find that the Moors of Spain never mixed with the Spaniards, although their empire, in that country, lasted eight hundred years; during which time they preserved all their oriental customs unchanged.

It is worthy of remark, that just after Mohammed the Second had completed his conquest of the Greek

empire, Ferdinand and Isabella, the sovereigns of Spain, commenced those long wars that ended in the overthrow of the Moorish kingdom of Grenada; so that while the Mohammedans were triumphing over the Christians in Turkey, the Christians were conquering the Mohammedans in Spain; and by the time the laws and religion of the prophet were firmly established in the one country, they were totally abolished in the other.

Under the Turkish government, however, every religion was tolerated; but a tribute was imposed on all the Giaours, a term by which the Musselmans designated all those who were not true believers, that is, who did not believe in their prophet. The koran forbids the persecution of any sect, but makes it lawful to demand tribute from Jews, Christians, and other unbelievers; which appears rather a contradiction to another command in the same book, by which every Musselman is enjoined to spread the religion of the prophet by fire and sword throughout the world.

This latter command, therefore, must mean that Mohammed, who was a great warrior himself, was desirous that his disciples should extend their dominion by conquest; and in spreading themselves over the world, should necessarily spread their religion also; and it is according to this interpretation they have always acted, for in no case do we find the Mohammedans attempting to make converts to their faith. The religion of the Turks has a decided influence over all their social habits, and the every day business of life. The first and greatest duty of a Musselman is to observe punctually the hours appointed for devotional exercises, which occur five times in the day, and are announced by

muezzins, or criers, from the tops of the minarets, who call out, as loud as they can, "Come to prayers."

The Musselmans do not use bells, but the Muezzins, with their loud shrill voices, repeating over and over again the same words, are heard sufficiently well, and the summons is generally obeyed, although the first hour of prayer is before sunrise. Some go to the mosques to pray; others perform this duty at home, or wherever else they may happen to be; so that it is not uncommon to see a Musselman spread a small piece of carpet, and kneel down upon it by the way-side to say his prayers.

Another religious obligation is to bathe very frequently, and never to pray without first washing the hands and face. This practice was no doubt instituted by Mohammed for the preservation of health, as in the hot climate of Arabia, the constant use of water was absolutely necessary to prevent the plague, and other dreadful disorders. Finding probably that the lower orders were apt to neglect this wholesome precaution, the prophet wisely made it a religious ceremony, the better to ensure its observance.

It was a very usual act of piety among the Turks, to construct a fountain, and plant a tree beside it, for the shelter and refreshment of travellers, who have often had cause to bless the kind hand that had provided the cooling draught, and welcome shade. The great annual fast of the Mohammedans is called the Rhamazan, that being the Arabic name for the month in which it is held. This fast, which corresponds with our Lent, is held in commemoration of the time spent in seclusion by the prophet, during which, as he asserted, he received his divine mission. It lasts a whole month, and whilst

it continues, no one is allowed to taste the least morsel of food, or drink a single drop of water, from sunrise to sunset; but as soon as the sun goes down, they may eat and drink, without restriction, until there is sufficient light in the morning sky to enable them to distinguish a white from a black thread, so that in many houses they are feasting all night.

The signal for the commencement of the fast, is the first appearance of the new moon, which is proclaimed by the Muezzins, who pass the night on the tops of the minarets, to keep watch, and as soon as their cry is heard, the month of fasting begins; the mosques, on this occasion, are kept open all night, and illuminated with a vast number of lamps inside and out.

The Rhamazan is succeeded by a festival called Bairam, which is similar to our Easter, and is celebrated with bonfires, illuminations, music, dancing, and all kinds of rejoicings, the streets being full of swings and shows, as in a fair. During this festival there were more women seen in the streets of Constantinople than at any other time, for they were in general secluded in their own apartments, and never stirred abroad without being so muffled up and veiled, that it was impossible to see their faces, or to tell whether they were young or old; besides which, they were always attended by slaves to protect them from harm. They lived in closer retirement at that period than they do now, for they were never seen even at the mosques, and if they went shopping, they did so as secretly as possible.

The female part of every family had certain apartments allotted to them, called the harem, into which no male visitors were permitted to enter; nor did the ladies ever see their husband's guests. These retired habits have

given rise to many absurd notions respecting the treatment of women among the oriental nations. Some have supposed that all the Turks were cruel tyrants, who locked up their wives, and even put them to death at their pleasure; but the truth is, that the difficulty of obtaining access to any private family, and the extreme reserve of the Turks on the subject of their domestic arrangements, left all travellers in complete ignorance on this interesting point, and led them to exercise their own imaginations, which generally drew a very incorrect picture of private life in Turkey.

By the laws of the Koran, a man was allowed to marry four wives, if he chose to do so; but there were very few who availed themselves of this privilege, for the Turks very wisely thought that a plurality of wives would not be very likely to add to their comfort, to say nothing of the expense of maintaining several families at once; therefore, it was only the sultan, and a few of the great pachas, who could afford to have three or four different establishments, that married more than one woman, and then it was often more a matter of state than of inclination.

The sultan, indeed, usually had a great number of beautiful females, in his harem; but they were mostly slaves, who were brought there, that he might select wives from among them if he chose. In general, therefore, the Turks of the middle and lower orders contented themselves with one partner for life, who had quite as much influence over her husband, as wives usually have in other countries. One great proof of the estimation in which females are held in the east, is the respect with which mothers are always treated by their children, and more particularly by their sons, who will listen

with profound reverence to their advice, and on every occasion pay them the most devoted attention. A man of mature age, surrounded by his own offspring, would still continue to behave with the same deference towards his mother, as in the days of his boyhood, and would sometimes even hesitate to seat himself in her presence until she had desired him to do so.

The Turks were remarkably grave in their general deportment, and this gravity was increased, at least in appearance, by their long beards and flowing garments. The women were extremely indolent, and fond of dress, the natural consequences of seclusion and want of education; for as they were not expected to take a part in the active concerns of life, they had no better employment than that of studying how to adorn their persons to the best advantage, or of reclining on a heap of cushions, and whiling away the time as they best could, sometimes playing a few airs on the lute, or sometimes working a handkerchief with gold thread; they also made it a practice to spend several hours in the day at the public baths. The custom of keeping a number of slaves, was of itself a sufficient reason why the ladies of Turkey were so indolent, for, with so many domestics constantly in attendance, they had literally no household duties to perform.

I am speaking now of the wives and daughters of rich merchants, and other persons of consideration, and not of the lower orders of women. These could not avoid being seen abroad, and were busy enough in their domestic affairs at home; but the meanest of them never went out with their faces uncovered, nor were the wives of such tradespeople as butchers and bakers, ever seen in their husbands' shops.

The interior of a Turkish residence is very different from that of the houses of Europeans. It possesses neither chairs nor tables, but carpets, mirrors, cushions, and low stools, constitute the chief part of its furniture. The low seats that we use under the name of Ottomans, are made after the fashion of those which are common in Turkey, and, from that circumstance, they derive their title. In all the best rooms of a Turkish residence, there is at one end, a part raised about a foot from the ground, called the divan. It is covered with richer carpeting than the rest of the room, and furnished with handsome cushions; and here the master of the house sits to receive visitors, and take his coffee. At the period to which I am now alluding, it was customary for a Turk to dine sitting crossed-legged on the floor, with a rich damask napkin spread on a tray before him, on which the meats were served in china dishes, and, instead of a knife and spoon, he used two wooden spoons. The dinner hour was about ten in the morning; for as every body arose at day-break, a great deal of business was transacted by ten o'clock.

There were no shops in the streets of Constantinople, except those of bakers, butchers, pastry-cooks, coffee sellers, and a few others of the like kind; as all the merchants sold their goods in the bazaars, the largest of which was built by Mohammed the Second, and was on a very extensive scale. This bazaar, which is still the chief mart of Constantinople, contained several streets or avenues, arched over the top, and lighted by windows in the roof. Each street was appropriated to a particular trade, one being occupied by silk mercers, another by jewellers, another, by dealers in spices and perfumes, and

so on; every merchant sitting on the ground with his goods spread out before him.

Near the great bazaar, was the slave-market, where men, women, and children, both black and white, were exposed for sale; the black being chiefly natives of Egypt and Nubia; the white, of Georgia and Circassia; and among them, were the Muscovite, and other Christian prisoners taken in war, or captured by pirates. The domestic slaves were, in general, well treated in Turkey, and, on the whole, had not much reason to complain of their condition. Young girls sometimes became the wives of those who had purchased them; and there have been instances known of a female slave becoming a favourite sultana, that is, the chief wife of the sultan, for although he had several wives, one of them always enjoyed a superiority over the rest; this distinction being usually bestowed on her who was mother to the heir apparent, and she was treated with greater respect than the others. Each of these ladies had her own suite of apartments, and her own female slaves. They never appeared in public, and the gardens of the harem were surrounded by a wall, and trees planted very thickly, so that it was impossible for any eye to penetrate into the interior; and here they amused themselves with various frivolities, such as playing the guitar, or making their slaves dance to them.

As neither high birth nor fortune were requisite to entitle a female to become wife to the grand signior, a peasant girl was as likely to arrive at that distinction as a princess, if she should happen to please his taste; and when we consider that all females were alike uneducated, the real difference among them must have been chiefly personal; so that a handsome face and elegant figure,

fine dresses, and plenty of jewels, soon transformed a lowly maiden into a sultana.

The sultan maintained great state, no one being admitted to his presence without an abundance of ceremony; and whenever his own officers approached him, they prostrated themselves at the foot of the throne.

You may frequently hear the Turkish court called the Porte; and the reason is, that, in ancient times, when the sovereigns lived in tents, they used to sit at the doors of them to give audience to their subjects, because there was not room enough for that purpose inside, so that the court was really held at the door; and although the practice has ceased, the name of porte, or door, continues to be used.

Every entrance to the sultan's harem was guarded by the eunuchs, who were the keepers of the seraglio, and who, although slaves, were invested with great power. Some of them were black, and others, white; but the black were generally appointed to watch the harem day and night, and it would have been extremely difficult to have eluded their vigilance.

The government of the Turkish empire is entirely despotic; and the sultan, by the Mohammedan laws, is master of the lives, as well as the property, of his subjects, both of which he may dispose of at his pleasure; yet the Turkish sultans have seldom been unmindful of the necessity of using this absolute power with moderation. The chief officer of state has always been the grand vizier, who is prime minister; and on him used to devolve the whole care and responsibility of the government. His palace was open to every body, he was bound to give audience to all classes of people

without distinction, and he had authority to punish offences at his own discretion, even with death.

The grand vizier was surrounded with as much state as the sultan, he was dressed magnificently, and was treated with the greatest deference by the people; but his honours were of a very precarious nature, as he might be deprived of them, by the sultan, at any moment for the most trifling offence. He presided in the divan, an assembly that was at once a council of state and a court of justice, and was held twice in the week in the seraglio. It was composed of the grand vizier, the inferior viziers, the mufti, the secretaries, and other principal officers of state. All law-suits were brought before the divan, and settled without delay in the most simple manner. As soon as the questions of law had been all decided, and the disputants had retired, questions of state were usually brought forward, and debated; the sultan being present, but concealed behind a latticed window.

The dresses worn by the members of the divan in the time of Mohammed the Second, were extremely splendid. The robe of the grand vizier was of white silk, trimmed with ermine. His caftan, which is the long dress worn under the loose robe, was of gold or silver stuff, fastened round the waist with a rich girdle; and his turban was of fine white linen, with a broad gold band sparkling with diamonds. The caftans of the other viziers were of gold or silver stuff, and their robes of coloured silk. It was the custom for the vizier to hold a divan at his own palace four times every week, to which all persons were admitted who had any complaints to make, in the same manner as people go before our lord mayor; and no distinction was made between either Musselmans

or Infidels, whether Jews or Christians, all being allowed to have an equal right to justice.

In the provincial towns, the chief magistrates were the cadis, whose duties very much resembled those of our country justices of the peace. There are a great many amusing anecdotes told about the cadis, who were noted for their ingenuity in deciding puzzling cases, of which the following incident is a specimen.

In the reign of the sultan, Achmet the Third, a merchant lost a purse, containing a considerable sum in gold, which was found by a sailor, who probably at first, thought he would keep it, and say nothing to any one of his good fortune. However, in the course of the day, hearing a crier offer a reward of half the contents of the purse to any one who should restore it to the right owner, he seemed to think it was much better to be an honest man than a rogue, for he took the purse to the loser, and claimed the promised reward. Now when the merchant saw his purse safe in his own possession again, he did not feel at all inclined to part with half its contents; he therefore invented a story, to save his money, saying that when he dropped the purse there were several valuable jewels in it, which the sailor must have taken out; therefore, he should give him nothing more.

The sailor declared that he had found nothing but the gold, which he had restored untouched; so to end the dispute they both went before the cadi, who listened very attentively to the charge which each made against the other, and after some consideration thus gave his decision:

"This merchant has, it seems, lost a purse containing money and jewels; and this sailor has found one in

which there is money, but no jewels; so that, it is quite clear, the purse he has found cannot be the one the merchant has lost. Therefore, let the sailor keep the purse with the money for forty days; and if no one shall claim it within that time, he may consider it his own. As for the merchant, I should advise him to have his property cried over again, not forgetting, as he did before, to mention the jewels; and no doubt whoever has found it will bring it back to him."

The merchant went away very ill-satisfied with the result of his stratagem, while the cadi secretly enjoyed his mortification; for he had seen through his meanness, and was delighted at having thought of so ready a way to punish him for it, as well as to reward the sailor for his honesty.

BAJAZET THE SECOND.

1481 TO 1512.

On the death of Mohammed the Second, a dispute arose between two of his sons, Bajazet and Zizim, as to which of them should be his successor, and as each had his partizans among the Janissaries, there were great tumults in the city.

Bajazet, who had gone on a pilgrimage to Mecca, hastened to Constantinople, and took possession of the throne; while Zizim raised an army to invade Bithynia,

and made himself master of the town of Prusa; hoping he should be able to sustain a war against his brother, if he could maintain his position in that great city. But his good fortune did not last long, for the grand Vizier Ahmed was sent against him, and very soon obliged him to abandon his conquest, when he fled, with his mother, and his two children, into Syria, which still formed a part of the dominions of the Mameluke sultans of Egypt.

From Syria, Zizim went to Çairo, where he was most kindly received by the sultan, who endeavoured to persuade him to give up his ambitious schemes; but the prince was not inclined to listen to this prudent counsel; he therefore returned, after a time, to Asia, where he was joined by the king of Caramania, a petty state, the sovereigns of which had long been noted for their frequent rebellions against the Ottoman government.

The united forces of these two princes did not make a very formidable army, but Zizim had reason to believe that many of the Janissaries were well disposed towards him, and therefore hoped that, when he met them in the field, numbers of them would come over to his side; but he was deceived in this expectation, for Bajazet, who was not without his fears that his troops might thus desert him, distributed large sums of money among them, and promised still larger rewards, provided his brother should be defeated.

This politic measure had the intended effect, and Zizim was again compelled to seek safety in flight, taking refuge, this time, among the knights of Rhodes. Here he was received with the utmost respect by the grand master of the order, who was at war with the Turkish sultan; but no sooner did Bajazet learn that his

brother was in that island, than he sent to propose very advantageous terms of peace to the knights, on condition that they should deliver up the prince to him; and although this was refused, the grand master, being anxious to conclude a treaty with the Ottoman porte, persuaded Zizim to retire into France; and as the unfortunate prince began to see that his situation was dangerous, he prepared to quit the island.

Some historians assert that the pope offered to make the grand master a cardinal if he would give up his fugitive guest, and that the offer was accepted; but whether that was the case, or not, Zizim became a prisoner at Rome, where he remained several years. He had handsome apartments assigned to him in the Vatican, which is the pope's palace, and was treated with all the respect due to his high rank, but no attention could compensate for his loss of liberty. There were several Christian princes besides the pope, who would have been very glad to have had the custody of the royal captive, as a check upon the Turkish sultan; particularly Matthias, king of Hungary, and Charles the Eighth, of France, who were both hostile to the Turks, and had either of them been allowed to hold Zizim in his power, he might have said to the sultan, "If you do not make such and such terms, I will set up your brother against you, and will support him with all my forces."

In the meantime, some events took place at Constantinople, which gave a striking proof of the growing power of the Janissaries, who were becoming as formidable in Turkey, as the Mamelukes were in Egypt; for although they did not absolutely seize on the throne as the Mamelukes had done, still they assumed a tone of authority in affairs of the state, that was not much

in unison with the condition of slaves, as the following incident will show.

The grand vizier Ahmed, who was a favourite officer with these turbulent soldiers, had ventured to disapprove of the treaty made by the sultan with the knights of Rhodes, and as the sultan was very angry at this presumption, for so he considered it, he resolved to put his vizier to death, although he owed much of his success to the abilities of this brave man. Having come to this determination, he invited Ahmed, with a number of other great men, to a grand entertainment; and at the conclusion of it, a splendidly embroidered robe was presented, according to the custom of the Turks, to every guest, except Ahmed, who received a black one, which he knew was a signal of death; and as he was well aware that resistance to the decree would be useless, he quietly prepared himself for execution; but he had a friend present who was courageous enough to whisper to Bajazet, that it might be dangerous to put the vizier to death without the knowledge of the Janissaries, and as the sultan was rather in fear of that warlike body, he took the hint, and sent Ahmed to prison.

The disgrace of the vizier was soon known to the Janissaries, who rushed in a body to the gates of the seraglio, demanding loudly that he should be given up to them, and even threatening the sultan with death, if he refused to restore their beloved commander. Terrified at these menaces, Bajazet gave orders that Ahmed should be released, and he was carried forth without robe, caftan, or turban, and delivered to the soldiers, who clothed him quickly, and bore him in triumph to his own palace.

The sultan pretended to pardon the vizier, and restore

him to favour; but he took an opportunity to have him strangled secretly, and then, in order to divert the minds of the Janissaries from dwelling on his sudden disappearance, he sent them on an expedition against the Mamelukes of Egypt, by whom they were twice defeated; and the sultan was at last obliged to make peace.

In the meanwhile, Charles the Eighth, of France, a young and enterprising monarch, undertook an expedition to Italy, the object of which was to gain possession of the kingdom of Naples, which had, many years before, been left by will to his family. In his way through Italy with his army, he made some stay at Rome, where Zizim was still in captivity, and being greatly interested in the fate of that prince, he demanded his release, which was granted; but, it is supposed that before the ill-fated Turk was placed under the protection of his deliverer, a slow poison was administered to him, as he died in a few days. Turkish historians say that this account is not correct, as the unfortunate prince had been assassinated in the preceding year with the connivance of his unnatural brother; but, however that might be, he was dead; and Bajazet, who had now no fears about going to war, gained several towns from the Venetians, and increased the power of the Ottoman empire, by the success of his arms. But he was fond of an easy life, and passed several years in peace, during which he gave great encouragement to literature, which drew many men of learning to his court.

In this reign there was a terrible earthquake at Constantinople, which lasted ten days, and threw down great part of the walls, as well as many houses and public edifices. It was supposed that about thirteen

hundred persons were buried beneath the ruins of the fallen buildings, while the principal part of the citizens fled to the open fields, where many of them remained in the utmost alarm long after the danger was over.

Bajazet employed the remaining years of his life in repairing the walls, and rebuilding the mosques that had been thrown down by this awful calamity; but his latter days were embittered, and in the end were terminated, by the wickedness of his youngest son, Selim, by whom he was cruelly deposed, and driven from his palace in his old age. Selim was fierce and warlike, and in high favour with the soldiers, by whose aid he obtained the throne in preference to his elder brother Achmet, to whom his father had intended to resign it; and then Bajazet, bowed down with infirmities, and overwhelmed with sorrow, quitted the capital, attended by about five hundred of his domestics, and took the road to Adrianople. But he had not proceeded far on his way when he died, as it is asserted, from poison, given to him by his physician, who was commanded to do this wicked deed by the new sultan; and there is but too much reason to believe the revolting tale, however much we may be inclined to discredit anything so disgraceful to humanity. The death of Bajazet took place in the year 1512, after a reign of thirty-one years.

SELIM THE FIRST.

1512 TO 1520.

THE first act of Selim, who was very aptly surnamed the Ferocious, was to lead an army against his brother Achmet, who was at the head of some troops in Asia, preparing to assert his right to the throne. A battle took place between the two princes, in which Achmet was defeated, and strangled, after the fight, by order of the cruel Sultan, who soon afterwards put another brother to death in a similar manner.

This prince, less courageous than Achmet, had not ventured to take the field against Selim, but had wandered about the country, concealing himself in caverns, and feeding on wild fruits and herbs, till at length he was discovered by the sultan's emissaries, who speedily executed the fatal order they had received. Achmet had left two young sons, one of whom sought refuge in Egypt, while the other fled to Persia; and as both were kindly received by the respective sovereigns of those countries, Selim made use of the protection afforded them as a pretext for invading these two powerful empires.

He first marched against the Persian monarch, Shah Ismael, but his expedition was attended with great difficulties, as the troops had to cross vast sandy plains, where the intense heat and the scarcity of water, added

to the fatigue of the march, occasioned the loss of many lives.

At last they met the Persian army in the plains near Tauris, a rich commercial town of Armenia, which then belonged to the Persian empire. A great battle was fought, in which the Turks were victorious; and Ismael fled with his troops, leaving behind him his magnificent tents, some of them containing a quantity of gold and silver plate, jewels, and costly furniture. In these tents were a number of Persian ladies of rank, who had accompanied their husbands to the wars, as was the custom of that country; and it is much to the honour of the conqueror that these defenceless females were treated with the utmost respect, and all set at liberty.

The Turkish soldiers then entered the city of Tauris, where they obliged the citizens to give up most of their wealth, but offered them no further injury, except that Selim took away with him all the best artificers, that he might settle them at Constantinople, particularly those who were skilled in making armour and weapons, arts that were always highly prized among a warlike people.

In the meantime, Ismael, who had recruited his army, marched forward in pursuit of Selim, whose soldiers, suffering from want of provisions, insisted on being led back to Constantinople; and the sultan was obliged to comply with their desire, as a mutiny among the Janissaries, in an enemy's country, where he had no proper means of defence, would most certainly have cost him his life.

Soon after his return to his capital, the sultan began to plan a new campaign, for he was not fond of peace, nor had he any taste for social enjoyments. He always dined alone, seldom went abroad, except to the mosque

on a Friday, which is the Sabbath of the Turks, when it is customary for the sultan to go to prayers in public; and if he did quit his seraglio at any other time, he generally crossed the strait in his galley, and took a walk, with some of his chief officers, along the Asiatic shore.

Selim did not wear the long beard, which usually gives a mild and venerable expression to the features, but had large moustaches on his upper lip, which added to the natural fierceness of his countenance. The ambition of this warlike sultan was now pointed towards the conquest of Egypt and Syria, which had then, for two hundred and sixty-three years, been under the dominion of the Mamelukes, who were at that time governed by a sultan named Camson Gauri.

All the Mamelukes were born of Christian parents, and as such a parentage was a necessary qualification for a member of that body, their sons could never belong to it, and although they might inherit the property, yet they could not inherit the honours, of their fathers, which were not hereditary; and this rule was so strictly adhered to, that the son of a Mameluke sultan never, in any one instance, succeeded to the throne; therefore, the sovereign was always elected from among themselves by the Mamelukes; and not a few of them were murdered to make way for some ambitious rival.

While Egypt and Syria were governed by these proud and powerful foreigners, the natives were greatly oppressed, being held in complete slavery, for they were not permitted to possess a horse, or armour of any kind; they were burthened with tributes and taxes, and had no means of redress for any grievances to which they were subjected by their haughty rulers. They

were all tradesmen, farmers, or mechanics, but generally very poor, except a few of the principal merchants.

At this period, the number of Mamelukes did not exceed twelve thousand; but every one of these, according to his rank, had a certain number of men at his command, whom we may call vassals, and who were always furnished with good horses and armour; so that they formed a considerable army. The Mamelukes themselves wore coats of mail, large trowsers, and linen turbans; except some of the chiefs, who had helmets. They all wore long rough beards, and were armed with lances, bows and arrows, and a scymetar. Their fine Arabian steeds were splendidly equipped with silver-mounted bridles, gilt trappings, and rich saddles, and the necks and breasts of these fine animals were defended with plates of iron.

The sultan, Camson Gauri, led these troops into the plains of Syria to oppose Selim, and was there slain in a great battle fought near Aleppo, when the Mamelukes were totally defeated, and those who escaped from the field of battle made the best of their way back to Egypt, while the Turkish sultan took possession of Aleppo, the inhabitants of which had opened their gates to him as soon as the event of the battle was made known.

It is pleasant to state that the taking of this city was unaccompanied by the violence that usually disgraces such victories. The citizens suffered no injury; their property was untouched, and several privileges which they had not before enjoyed, were liberally granted to them by their new master. This generosity on the part of the conqueror, induced the inhabitants of other towns to follow the example of those of Aleppo; and among such the people of Damascus, one of the

wealthiest and most populous cities of the east, readily admitted the Ottoman prince, who, so far from doing them any injury, even prohibited his soldiers from taking the ripe and tempting fruit, that was hanging on the trees in the beautiful gardens and orchards which surrounded the city.

A second engagement took place with the Mamelukes, who had returned, under the conduct of a new sultan; but they were again defeated at Gaza, and the conquest of Syria and Palestine was completed in the year 1517. Selim paid a visit to Jerusalem, which was no longer the grand city which existed in the time of the Crusades, but was almost deserted; its once stately buildings were in ruins, and its only inhabitants were a few poor Christians, who paid an annual tribute to the sultan of Egypt, for possession of the holy sepulchre. Before Selim left Syria he appointed governors, or pachas, over all the provinces, settled the mode of government, and abolished many of the oppressive taxes and tributes that used to be paid to the Mameluke sultans, by which he made himself very popular among his new subjects.

Having thus put an end to the dominion of the Mamelukes in the east, Selim resolved to take Egypt from them also, and marched toward Cairo, where he was met by Tuman Bey, the successor of sultan Gauri, at the head of a large army. In spite, however, of all opposition, Selim entered the city with his Janissaries, who fought in the streets with the Mamelukes, for three days, while the women and children threw down stones and tiles on the heads of the invaders, from the flat roofs of the houses.

At last, Selim ordered his troops to set fire to the city in several places, and then the inhabitants, in despair,

gave up the contest, and of the Mamelukes, who survived this terrible assault, some fled, while others concealed themselves in the houses of the Egyptians, or took refuge in the temples, from which they were dragged forth and put to the sword.

Tuman Bey, the last of the Mameluke sultans, was made prisoner and hanged in his own capital. Selim then issued a proclamation, which declared that if any Egyptian should be detected in yielding protection to a Mameluke, he should be put to death, and his wife and children be sold for slaves; on which many of those who had offered shelter to the fugitives, gave them up to the Turks; and some, whose friendship overcame their fears of these terrible threats held out by the enemy, suffered a cruel death for their magnanimity.

Cairo was a large and populous city, consisting of the old and the new town, the former inhabited chiefly by Egyptians of the poorer classes, and the latter containing the handsome residences of the chief Mamelukes, a few wealthy merchants, and the palace of the sultan, a splendid edifice built of red marble, with pillars of alabaster, and with gates curiously ornamented with carved ivory and ebony. It stood on the brink of a canal, that was filled by the waters of the Nile; and on this canal were many pleasure boats belonging to the nobles and principal citizens, who lived in handsome houses, the elegant marble porticoes of which reached down to the water's edge.

The common people lived in the old town, which was built of wood; and on the opposite bank of the Nile there were numbers of fishermen's huts, constructed of hurdles and the leaves of the date tree, a species of palm, which is very abundant in that part of Africa.

As soon as the Turkish sultan had made himself master of the capital, several chiefs of the Arab tribes, who dwelt in tents in the adjacent country, and were subject to the rulers of Egypt, came to offer their submission to the conqueror, who received them very graciously and took them under his protection.

Most of the wealthy Egyptian families were sent to Constantinople, and all that appeared most rich and beautiful in Cairo, was removed to the Ottoman capital. It was thus that Egypt became a Turkish province, and was subsequently governed by a pacha, under whom were beys, appointed by the grand signior, to rule over the different provinces. Selim had, in eight years, added the whole of Syria, Palestine, and Egypt, to the Turkish empire; and it must be owned, that although he was called the Ferocious, and was probably guilty of crimes and cruelties in his own family, he was certainly a most merciful conqueror, a rare character in history, since even those who have been famed for justice and humanity in the government of their own kingdoms, have not often been found to exercise those admirable qualities towards the nations they have subdued. Selim died suddenly, at the village where, it is said, his father was poisoned by his command, having reigned scarcely eight years.

SOLYMAN, THE MAGNIFICENT.

1520 TO 1566.

The reign of Solyman the Great, the son and successor of Selim, is regarded by the Turks as the splendid era of their history, not only on account of the conquests made by that prince, but of the power and grandeur to which he raised the empire by his vigorous government; and the great increase of his maritime force.

The dominions of the Ottoman sovereign at this period comprised Egypt, Syria, Palestine, Greece, Albania, Servia, Bosnia, and Macedonia; and to these sultan Solyman added, as we shall presently see, Belgrade, with the greater part of Hungary, the fine island of Rhodes, and some important possessions on the coast of Barbary.

But before we enter upon the history of Solyman the Great, it may be as well to give a glance at the rest of Europe, as all the great nations had more or less connection with each other at this period. England was ruled by Henry the Eighth, and Francis the First was reigning in France. The Reformation was beginning in Germany, where Charles the Fifth had just ascended the throne; the Spaniards were pursuing their conquests in the newly-discovered country of America, and enriching themselves with its golden stores; and the Portuguese had lately made the grand discovery of a passage to

India round the Cape of Good Hope, to the great detriment of the Turkish sultan's revenues, as all Indian goods used previously to be brought into Europe through his Egyptian territories; whereas they were now carried by another route to Lisbon; but I shall have occasion to say more on this subject in another place.

The first conquest made by Solyman was the taking of Belgrade, a town which had always been an object of contention in all the wars between Turkey and Hungary, on account of its commanding situation, being, as it were, the key of either kingdom.

When he was in full possession of this important place, and had garrisoned the fortress with his Turkish soldiers, he began to think of taking the Isle of Rhodes from the Christian knights of St. John, who had possessed it ever since the termination of the crusades. Rhodes was a fine fertile island, covered with cornfields, vineyards, and fruit-trees of every kind. The country people were husbandmen, and were very happy under the government of the knights, who occupied the castle and best houses in the city and its environs.

The city of Rhodes stood in the midst of a cultivated plain, beyond which were hills, where vines, olives, and fig-trees grew in abundance. The town itself was fortified by a double wall, and deep trenches, the wall being strengthened by thirteen strong towers. The knights, to whom this charming island belonged, consisted of men of various Christian countries, all of noble birth, governed by a superior, called the grand master.

The Rhodians had now enjoyed forty years of peace; great, therefore, was the consternation among them when it became known that the sultan was coming with a fleet of four hundred ships to invade the island.

The terrified inhabitants of the country flocked to the town for shelter, carrying with them their wives and children, laden with poultry, corn, and other stores for their subsistence during the expected siege. The whole population of the island was thus crowded within the walls of the city, which was put in a state of defence; the granaries, where stores of corn were always kept, to be ready in case of any emergency, were opened, pieces of artillery were planted on the walls, and a watch was set to look out for the dreaded fleet. Then the grand master gave orders that the suburbs should be pulled down, and all the beautiful gardens and orchards outside the walls destroyed, which was done accordingly.

At length, the alarm was given that the Turkish galleys were in sight; and at this fearful announcement some rushed in terror to the churches, to pray for deliverance, while others flew to the tops of the houses and ramparts, to gaze upon the approaching fleet. The trumpets were sounded; the knights of the several countries took their stations in different towers, and all the citizens capable of bearing arms, prepared to aid in defending the town.

The Turks kept in sight for several weeks, but did not attempt to land till Solyman himself arrived, who being angry at the delay, gave orders for an immediate assault. The combat was terrible, and so bravely did the knights defend their city, that the assailants were obliged to retreat, and for some weeks longer they continued the siege at a distance; but a second attack proved more successful, although the defenders fought till the walls were beaten down in many places, a great portion of the town was destroyed, and numbers of their comrades slain; nor would it then have been surrendered,

but for the entreaties of the priests, who prevailed on the grand master to accept the terms of capitulation proposed by Solyman, who offered to spare the lives and property of the people, if no further resistance were made.

I have said thus much concerning the siege and capture of Rhodes, because it was a great loss to all the Christian countries of Europe, as the knights of St. John had been, for more than two hundred years, the protectors of all merchant vessels trading to the Levant, and now that the merchants were deprived of this safeguard, they were in constant danger of being taken by the pirates who infested those seas, a fate that frequently befel them; and the evil was even greater now than it had ever been before, owing to the daring deeds of one Barbarossa, a noted corsair, whose name was a terror to the whole northern coast and islands of the Mediterranean, from the straits of Gibraltar to the Dardanelles.

It was on Christmas day, 1525, that Sultan Solyman entered the city of Rhodes, and on taking possession of the palace, he expressed his regret, in courteous terms, to the grand master, at the necessity he was under, of depriving so valiant a knight of his home; and made him a present of a handsome robe, which the aged hero accepted with grateful acknowledgments.

True to his promise, the sultan allowed the knights to depart in safety from the island, with all their moveable property, and they retired to the Venetian states, until the emperor, Charles the Fifth, gave them the little island of Malta; after which they were called knights of Malta.

The Turkish soldiers were rather discontented at not

being allowed to plunder the conquered city, but they dared not disobey the commands of the sultan, who had forbidden them to touch any thing belonging to the inhabitants, and never failed to punish with instant death the slightest act of disobedience. This strict discipline had a very good effect in preventing the atrocities that were often committed by the troops of other countries. The Turkish soldiers, on their marches, passed through the villages in a quiet and orderly manner, paying for every thing they consumed, and giving no disturbance to the inhabitants; which was very different from the state of things in France and Germany, where the poor villagers dreaded the approach of friends or foes.

After the conquest of Rhodes, Solyman returned to Constantinople, where he spent some time in making a great many wise regulations for the government of his empire, most of which are still in use, and are called the Canons of Solyman. Among these canons was one to prevent the lives of the sultan's male relatives from being sacrificed, as they too often were, for no other reason but that of the possibility of their aspiring to the throne, which, not being strictly hereditary, might be given by the soldiers and chief officers of state to any member of the royal family. Some of the former sultans had, on this account, been guilty of putting to death their brothers, and some of them even their sons, for fear they should oppose the intended successor; and too often had poor infants been strangled, immediately after their birth, for the same reason.

This barbarous custom, however, was now abolished, and although the princes whose birth might have entitled them to become competitors for the throne, were closely

watched, and confined almost like imprisoned criminals, their lives were preserved.

Solyman was the first Turkish sultan who employed mutes at his court. These were unfortunate creatures who were born deaf and dumb, and were so highly prized, that a courtier could not offer a more acceptable present to his master than a mute slave, especially if he were also a dwarf, which greatly added to his value. Why such unhappy beings should have been held in such estimation by the Ottoman princes, does not clearly appear, unless they were retained on account of their incapability of betraying court secrets; and it is also very probable that they were treated as buffoons, and supplied the place of jesters at other courts; as it was a custom in the east, from a very early period, to keep dwarfs who were taught a number of tricks for the amusement of the great. Tamerlane had a favourite dwarf to entertain him, in his leisure hours, and we read of mutes being kept at the courts of the Arabian caliphs.

The pages, at this time, formed a very considerable part of the household of the sultan. These pages were boys born of Christian parents, and taken as tribute when very young, from the conquered provinces, to be brought up in the seraglio, expressly for the service of the sultan; and, with that view, they were taught every thing that could render them useful to him in that capacity. Their education occupied fourteen years, during which time they were subjected to the strictest discipline, and punished severely, for the least act of insubordination.

They were allowed no amusements, they were not permitted to have the slightest dispute with each other,

nor even to converse together, except at stated hours; even their meals being taken in profound silence. These youths were instructed in reading, writing, foreign languages, music, military exercises, and various arts that fitted them for personal attendance on the grand seignior, such as folding his turban, trimming his beard, making confectionary, and performing many offices, which we should consider menial, but which the Turks thought highly honourable.

Forty pages, whose studies were completed, were always in attendance on the Sultan, standing like mutes with their arms folded, and their eyes cast down on the ground, ready to obey his slightest command; and among these were twelve, who held the principal offices in the seraglio, as chief barber, chief secretary, chief falconer, chief of the baths, keeper of the robes, &c.; and as their pay was large, and they were in the habit of receiving considerable presents, they often became rich men, and obtained governments of provinces, and other posts of high consideration in the state.

It was by this system that the Ottoman princes maintained that unlimited authority, which placed the lives and property of their subjects so entirely at their disposal. There was no such institution as an hereditary nobility, and those on whom the sultan conferred the highest honours, were the persons who had thus from childhood, been entirely dependent on his bounty, and who had always been taught to consider, that their first duty was implicit obedience to his will.

Many of the pages entered the army as spahys, who were the horse soldiers that received their pay from the sultan, and were considered superior to those furnished for his service by the holders of lands; others were em-

ployed as secretaries, whose occupation required much skill and taste, as writing was a most important art in the Turkish empire, where printing was then entirely prohibited.

The Turkish scribes did not use tables to write upon, but knelt on one knee, and laid the paper on the other, and those were the most esteemed who embellished their performances with elegant devices, in the manner of the illuminated manuscripts, which were executed by the Christian monks in ancient times, and also by the Arabs.

Solyman the Great made new regulations for the education of the pages, by dividing them into four classes, or schools, each appropriated to particular branches of study, and every youth was obliged to spend a certain number of years in each school, before he could receive any appointment.

Another remarkable class of people belonging to the seraglio, were the bostanjys, or gardeners, instituted by Sultan Solyman, who made them the guards of the palace, as well as the cultivators of the gardens; and gave them great authority in police affairs. The institution of this order caused an insurrection among the janissaries, who regarded the bostanjys with jealousy; but they were soon brought to order; and perhaps one motive of the sultan in placing these new guards around his palace was to keep the turbulent janissaries in check.

The dress of the common bostanjys was a long robe of coarse blue cloth, and a red cap; but that of the chief was a handsome pelisse trimmed with sables; and his authority extended over the imperial gardens in all

parts of the empire, as well as those of Constantinople, and he was the head of the city police.

Every Friday this great officer received the reports of those who were appointed to sell the fruit and vegetables of the gardens, of which he had to render an account, and to pay the money into the treasury. Whenever the sultan brought any of the ladies to look at the gardens, the bostanjys were obliged instantly to retire; for if one of them had remained from curiosity to see the sultana, he would have been put to death on the spot.

When Solyman had set all things in order at home, he began to think of invading Hungary, an enterprize for which he had prepared the way by the taking of Belgrade. The reigning king of Hungary was Louis the Second, a young monarch only twenty-two years of age, and little able to contend with the warlike successor of Osman. Solyman gained a great victory on the plains of Mohacz, where the youthful king, and most of the chief Hungarian nobles, lost their lives. The whole kingdom was thus left at the mercy of the conqueror, who plundered the city of Buda, laid waste the country, and carried away numbers of people for slaves; but it was not till fifteen years after the battle of Mohacz that the sultan actually established his dominion in Hungary, by taking possession of Buda, and appointing a governor to reside there.

During this long interval, however, he was constantly at war with the Austrians, on account of a prince named John Zapoli, whom the Hungarians had elected to the throne after the untimely death of Louis. This prince was opposed by Ferdinand, archduke of Austria, brother of the emperor Charles the Fifth; and as Soly-

to see the crown of Hungary placed ...us of the Austrian princes, he chose to aid ...oli, and even led his army to the very gates of Vienna, where he sustained a defeat, and was obliged to return; having lost, it is said, as many as eighty thousand men.

It was about this time that the pirate Barbarossa, whose name I have before mentioned, began to make an important figure in the history of the times. In his youth he had left his home, in a small island of the Archipelago, where his father carried on the business of a potter, and joining a band of pirates, was so successful in his depredations, that he became captain of a fleet of twelve galleys, and in time made himself master of the kingdom of Algiers, where he laid the foundation of that mischievous system of piracy, which afterwards existed there.

Barbarossa was reigning in Algiers, with the title of king, when Solyman the Great, knowing that he was a bold commander and an experienced seaman, sent to offer him the command of the Turkish fleet, which he joyfully accepted, and repaired to Constantinople, taking with him valuable presents, consisting of young slaves of both sexes, richly attired, and some fine specimens of the wild beasts of the country, among which were lions, tigers and leopards, for the sultan's menagerie.

Barbarossa was the first who bore the title of capitan pacha, which is the same in signification as lord high admiral; and in return for this honour, and the extensive powers with which he was also invested, he consented to hold his kingdom of Algiers, as a dependency of the Ottoman throne. This noted corsair was now more terrible than ever. He made use of his newly-acquired

power to ravage the shores of Italy, Spain, the Balearic Isles, and all the towns on the coast of Barbary; at last, he conquered another kingdom from one of the Moorish kings of Africa, and usurped the sovereignty. Tunis had for nearly a thousand years been an independent state, under the government of a race of sovereigns, who had succeeded each other in a direct line, from the time of its foundation. It was one of the kingdoms established in the early days of the Mohammedan religion, when the Arabs were the great conquerors of the age, and extended their empire from Arabia to Spain, founding a number of new states in the course of their progress.

The king of Tunis, at the period of which I am now speaking, was Muley Hassan, a tyrant, who had usurped the throne from his elder brother, Roscius, a prince much beloved by the people. Roscius fled to Algiers, where he craved the protection of Barbarossa, who promised to restore him to the throne; but instead of keeping his word, he persuaded the unfortunate prince to accompany him to Constantinople, where he was detained as a prisoner, while the capitan pacha set sail for Tunis, not for the purpose of restoring the fugitive prince, but to dethrone Muley Hassan, and take possession of his dominions for the sultan.

Barbarossa set forth on his enterprise, and being aware that Muley was not popular among the people of Tunis, he gave out that he had come to restore the rightful prince, Roscius, to the throne; on which he was readily admitted into the town, and with very little trouble gained possession of the castle, from which the king made his escape by a subterranean passage.

It was not long, however, before the people found out

that they had been betrayed, and that, instead of their beloved prince, they had admitted an agent of the Turkish government, which they detested. The enraged citizens now flew to arms, and tried to expel the invaders, who being masters of the castle, were not to be easily dislodged. The citizens, therefore, were forced to submit, and the capitan maintained his conquest.

In the meanwhile, Solyman had engaged in an expedition against the king of Persia; and while he was yet absent, Charles the Fifth, being anxious to stop the progress of the Ottoman dominion on the shores of the Mediterranean, took up the cause of Muley Hassan, and fitted out a large fleet, with which he embarked for Tunis, took the fort of Goletta by assault, defeated the Turkish army, and entered the town, where he was received as a deliverer. But the joy of the citizens was soon turned into sorrow, for the emperor could not prevent his soldiers from sacking the town, so that the inhabitants were robbed of all they possessed, by those who came to deliver them from oppression.

Barbarossa had made a desperate resistance, but while he was fighting with the troops outside the town, his castle was lost by the treachery of the governor, who set all the Christian prisoners that were confined in the dungeons, at liberty, and supplied them with weapons, by which they were enabled to overcome the wardens, and the few soldiers that had been left to keep guard. This governor had once been a Christian himself, and although he had long professed the Mohammedan faith, and been in the service of the sultan, it is probable he was glad of this opportunity of returning to his former religion, and atoning for his apostacy by performing an act of charity towards these wretched captives.

When the capitan pacha heard that the castle was in the hands of the Christians, he set sail for Algiers and Muley Hassan was replaced on the throne of Tunis, on condition of maintaining a thousand Christian soldiers in the fort of Goletta, and paying tribute to the emperor of two falcons, and two Arabian coursers, annually, as an acknowledgement of vassalage.

The number of Christian prisoners and slaves liberated by the German emperor on this occasion, amounted to above six thousand, the greater part of them merchants and seamen, whose ships had been captured by the pirates. They were all sent home to their respective countries. Muley was much grieved, on taking possession of his palace again, to find that his stores of costly perfumes, and an Arabic book of great value, written by a cousin of the prophet, had been destroyed by the Turks. The Moorish kings were exceedingly fond of perfumes, and sometimes carried their extravagance in this respect to such a height, that they would have them used in all their dishes; so that a brace of pheasants and a peacock, dressed to set before Muley Hassan, are said to have cost a hundred ducats.

About the time that Barbarossa was defeated at Tunis, Solyman returned from the Persian wars, having conquered Bagdad and Irak Arabi from the king of Persia; and in the same year he concluded a treaty of commerce with Francis the First of France, by which the French were allowed to have resident consuls in several of the Turkish ports, with liberty to build churches for the exercise of their own religion; and this was the first treaty of the kind that had been entered into between the Turks and Christians.

The English, at this period, carried on rather an

extensive trade with Syria and the islands of the Levant; sending their ships, laden with woollen cloths and calf-skins, which they exchanged for silks, rhubarb, Turkey carpets, cotton-wool, and the sweet wines of Cyprus and Candia; the former island being famous for muscatel, and the latter for malmsey. A voyage to Syria, in those days, occupied a whole year, and was an undertaking of some danger, on account of the pirates.

At the beginning of this reign, I made some mention of the progress of maritime discovery, by the Spaniards and Portuguese. The latter had made several settlements in the Moluccas, or Spice islands, and other parts of India, and their ships were now constantly sailing to and from these settlements, round by the Cape of Good Hope; and thus Lisbon became the great market for all Indian merchandise. Before this new passage was discovered, the rich produce of the east used to be sent by the Red sea to Cairo, and thence overland, in caravans, to Alexandria, where it was bought up by the merchants of Venice, who supplied the whole of Europe with spices, Indian silks, muslins, perfumes, precious stones, and other oriental commodities; but now this profitable trade was monopolized by the Portuguese, who, in consequence of bringing their goods all the way by sea, were enabled to sell them so much cheaper, that the Venetians were almost ruined, and the sultan of Turkey also lost a considerable portion of his revenue, as he used to receive tolls and custom duties for all goods shipped at Alexandria; and as this monopoly was also injurious to his own subjects of Egypt, he sent out a fleet of eighty large vessels, to try to drive the Portuguese from their settlements; but the attempt failed, and the East Indian trade was never recovered by the Turks.

While his fleet was absent on this expedition, Solyman again led his armies into Hungary, under pretence of supporting the rights of the infant heir to the crown, John Sigismund, the son of John Zapoli, who was dead. He now made himself master of nearly the whole of Hungary, with the provinces of Moldavia and Wallachia, the princes of which became his tributaries; and while he was thus extending his empire by land, Barbarossa conquered for him the islands of Naxos and Paros, which had belonged to the Venetians.

The natives of these islands were farmers, who subsisted by feeding sheep and cattle, growing corn, and fruit, and making wine; and as the land was extremely fertile, the sale of its abundant produce enabled the people to pay a large tribute to the prince, or potentate, to whom the isles belonged; therefore, they were valuable possessions.

In Naxos, silkworms were reared, and the inhabitants raised their tribute chiefly from the sale of silk and cheese, which were made in large quantities. The care of the farm was left to the women of Naxos, for the men were almost entirely occupied in hunting the wild deer in the woods. There were a great many monasteries in this island.

After the conquest of Naxos and Paros, Barbarossa made an attack on the island of Corfu, which was governed by two Venetian senators, and had a well fortified capital. The citizens made a brave resistance, and succeeded in preserving their island; but the Turks carried away a considerable booty, with great numbers of the rural population, belonging to both sexes.

At length, the sultan, who was advancing towards the decline of life, grew tired of warfare, and, for some

years, lived in peace among his people. During this interval, to the surprise and regret of the whole empire, he married one of his slaves, a beautiful but ambitious woman, named Roxalana, who had gained so great an influence over his mind, that he was ruled entirely by her will and her opinions. Solyman had other wives, but Roxalana was raised to the dignity of chief sultana; and having thus obtained one object of her ambition, her next desire was that her own son Selim should succeed to the throne, instead of his elder brother, Mustapha, who was the son of another wife of Solyman. This wicked woman, therefore, took every occasion to prejudice the sultan against his eldest son, till, at length, she made him believe that Mustapha, who was a most amiable young man, had conspired with the king of Persia to deprive him of his throne, and the unoffending prince was put to death by the command of his credulous and unnatural parent; nor was it till after the death of the sultana, that Solyman discovered his error, when remorse for the crime of which he had been guilty, induced him, old as he then was, to engage in a fresh war with the Austrians, in the hope that the excitement it produced would relieve his mental anxiety.

In the meantime, Barbarossa died, and was succeeded in the command of the Turkish fleet, by another bold pirate, named Dragut; whose name, for a long time, was as terrible in those seas, as that of his predecessor. This formidable capitan laid siege, at length, to the island of Malta, where he was killed, a few months before the death of the sultan. Solyman the Magnificent closed his long and glorious career at a small town in Hungary, in the year 1566, having reigned forty-six years.

SELIM THE SECOND.

1566 TO 1574

The death of Solyman, was, for some days, kept secret, for the sake of preserving order in the army, as the Janissaries were very apt to take advantage of the interval between the death of one sultan, and the inauguration of another, to plunder the wealthy citizens of Constantinople, especially the Jews, from whom they extorted immense sums of money, by threatening to torture, or put to death, those who refused to satisfy their exorbitant demands; nor would they take the oath of allegiance to the new sultan, until he had promised a full pardon for all the offences of which they had been guilty. On the present occasion, Selim was proclaimed in the camp, immediately on his arrival, and marched with the army back to Constantinople, his father's body being carried thither in a horse litter, a kind of carriage very common in the east, and introduced into Europe by the Crusaders, where it was in general use till coaches were brought into fashion in the time of Queen Elizabeth. Solyman, being afflicted with the gout, had been carried into Hungary in a litter, at the head of his army, as he was not able to ride on horseback; and this circumstance enabled the vizier to keep his death secret till the arrival of his son, the curtains of the litter being always closed.

Painted by Gilbert. Engraved by Davenport

SELIM 2ND RECEIVING THE AMBASSADORS OF MAXIMILIAN 2ND EMPEROR OF GERMANY.

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London. Dean & Munday, Threadneedle Street.

When Selim reached the gates of Constantinople, the Janissaries refused to let him into the city until he had made them large presents in money, and promised them more privileges than they had hitherto enjoyed. Selim, who was not so resolute a prince as his father, acceded to their unreasonable demands, as the easiest way of quieting the tumult, although, by so doing, he was increasing their power, and laying the foundation of future troubles, both for himself and his successors; but we often find that indolent people sacrifice future benefit for present ease, and this was the case with the new sultan; who, with such a disposition, was not likely to be fond of war; therefore, it was with much satisfaction he received, soon after his accession, an embassy from the German emperor, Maximilian the Second, a prince celebrated for his many virtues. This embassy brought proposals of peace, which he did not hesitate to accept. The reception of a foreign ambassador in Turkey was conducted with great ceremony, and the sultan did not fail, on such an occasion, to make as much display of his grandeur as possible; so that the German envoys were very much astonished at the splendour of the Ottoman court, which far surpassed any thing they had ever seen before.

The guards and officers of the seraglio were always habited, on such an occasion, in their state dresses, which were exceedingly magnificent, both in their form, and in the richness of the materials. The black eunuchs, for instance, wore caftans, which are long under-dresses, or tunics, of cloth of gold; and over those, they had loose silk pelisses, with large hanging sleeves; and wore upon their heads high white turbans, of a peculiar form, somewhat in the shape of sugar loaves. The porters of

the palace, of whom there were about five hundred, wore long robes, and immense plumes of feathers in their caps, and stood in ranks, each holding a black wand in his hand; and the pages were also most sumptuously attired. When the ambassadors were admitted to the presence of the grand signior, he was sitting on an embroidered cushion, in a robe of gold tissue, and his turban sparkling with diamonds. There was no furniture in the room, except the costly cushions, and the silken carpets with which it was covered; for it is not the custom of the Turks to have either chairs or tables in their apartments.

The presents brought by the ambassadors consisted of an elegant clock, of very curious workmanship, and some splendid goblets of gold and silver, wrought by the best goldsmiths of Augsburg. The embassy, as I before stated, was favourably received; and a treaty, or rather a truce, was concluded with the German emperor for ten years, by the terms of which, the Turks were to retain possession of the southern provinces of Hungary, with the city of Buda, where a pacha resided, and held his court in the manner of the east.

The pachas had very great authority in the provinces over which they were placed, being, in fact, absolute rulers, with power to punish, even with death, at their own discretion. Much has been said by various writers, of the despotism of these governors, and many a tale told of the dreadful cruelties committed by them; yet if we consider the situation of the great mass of the people in Christian countries, during the feudal times, we shall not find that, under their respective rulers, the Turks were worse off than the vassals of every feudal lord, nor could any sultan of the Ottoman race have

possessed, or exercised, more absolute control over the existence of his subjects, than Louis the Eleventh of France.

The power of taking away life was given, in Turkey, to others besides the governors of provinces. At Constantinople, and in all the large towns, it was the duty of the chief of the police to ride through the city every day, to see that all the tradespeople were honest in their dealings: and if he found any one giving short weight, or otherwise acting unfairly, he could order the culprit to be hanged up at his own door, if he thought proper. The punishment for a slight offence was usually the bastinado, that is, a severe beating on the soles of the offender's feet; and it was not very uncommon for a dishonest butcher, or baker, to be nailed by his ears to the door-post of his shop; but it was entirely in the power of the official to exercise his own judgment with regard to the punishment to be inflicted.

Soon after Selim had made peace with Germany, an embassy, of the same nature, arrived from the court of Persia, and met with an equally gracious reception. The presents brought on this occasion, were extremely magnificent; but the Turkish princes were so accustomed to the display of eastern wealth and splendour, that it is very probable the curious German clock sent by Maximilian, which was a novelty, as well as a wonderful specimen of human ingenuity, interested the sultan more than the costly silken carpets, shawls, and valuable porcelain, that came from Persia; although the latter were, perhaps, the more acceptable, as augmenting the stores of the royal treasury. The Persian ambassador came to Constantinople with three hundred horsemen in his train, all habited in silk vestments, and with

no less than forty-four camels laden with presents for the sultan and his viziers.

Selim was now at peace with all the world; but, notwithstanding his disinclination for war, he was desirous of gaining renown by some important conquest; therefore, he turned his eyes towards the beautiful island of Cyprus, which belonged to the Venetians; and, as an excuse for attempting to dispossess them of it, he made a complaint that some of his subjects had been interrupted and ill-treated on their pilgrimage to Mecca, by the people of that island, and demanded that it should be given up to him; and this being refused, he prepared to take it by force.

Cyprus is one of the largest and most fertile islands in the Mediterranean, producing corn, wine, oil, honey, cotton, and sugar canes, and it is the native place of the cauliflower. Its chief port, Famagosta, was a fine, rich, and populous city. This island used to be governed by kings. There was a king of Cyprus, in the time of the Crusaders, named Isaac Comnenus, a prince of the family of the Greek emperors, who lost his crown, and his kingdom, from the following circumstance.

Richard the First of England, on his way to the Holy land, saw, in Spain, the Princess Berengaria, daughter of the king of Navarre, to whom he offered his hand in marriage; but as he could not stay to celebrate his nuptials, the princess, and Richard's sister, the queen of Sicily, were to have met the king at Rhodes, where the marriage was to have taken place. It happened, however, that a storm arose on the voyage, and the vessel containing the ladies was driven on the coast of Cyprus, and they were taken as captives by King Isaac, who detained them at his court. Richard, hearing of this

mischance, hastened to Cyprus, to demand his bride and his sister, but the king refused to give them up; on which, Richard landed his army of Crusaders, and having defeated the Cypriots in two battles, he made Isaac a prisoner, married Berengaria, and took possession of the island. On quitting the Holy land, to return to England, after he had concluded a truce with the Sultan Saladin, Richard gave Cyprus to Guy of Lusignan, a crusading prince, whom he had endeavoured to place on the throne of Jerusalem; and Guy's family reigned in that island until it was conquered, in 1473, by the Venetians, who had kept possession of it up to the period to which our history at present refers.

The sultan Selim, bent on making himself master of Cyprus, sent out a large fleet for that purpose, and it was taken, after a long and brave resistance on the part of the inhabitants. It was a great grief to the Venetians to lose this valuable island; and the Pope was becoming seriously alarmed at the success of the Turks, who, presuming on this conquest, began to invade the coast of Italy. He, therefore, tried to form a confederacy among the Christian princes, and to raise such a force as should overthrow the Ottoman empire altogether; but the emperor of Germany said he could not in honour break the truce he had so lately made, and Charles the Ninth of France was too much occupied with the religious troubles that distracted his own kingdom, to involve himself in foreign warfare. It was only Philip the Second, of Spain, who was willing to aid the Venetians; and he did so, because he himself had dominions in Italy, which he was afraid of losing.

The command of the Spanish fleet was given to Don John of Austria, who was half brother to Philip the

Second, and had distinguished himself in suppressing an insurrection of the Moors in Spain. Don John gained a famous victory over the Turks in the bay of Lepanto, which was celebrated with great rejoicings, all over Europe. The event of this battle gave liberty to many thousands of Christian slaves, who were employed to row the Turkish galleys. But notwithstanding their defeat, the Turks kept possession of Cyprus, and as they soon equipped a new fleet, the Venetians, rather than renew the war, concluded a treaty, by which they not only gave up all claim to the island, but agreed to pay a large sum of money to the sultan.* Soon after this, Selim died, having reigned only eight years.

In speaking of the enterprise against Cyprus, I mentioned that the sultan complained of the interruption of the pilgrims on their road to Mecca. Now this pilgrimage to Mecca, which was to be performed at least once during life, was one of the most sacred and indispensable duties of every Musselman. The time for making the pilgrimage was immediately after the fast of Rhamazan, when the pilgrims set forth from their various countries for Damascus, whence a caravan departed, every year, for the Holy city, about forty days' journey. The pacha of Damascus was the leader of the sacred caravan, which was escorted by his troops; and he was heir to all the pilgrims who died by the way.

AMURATH THE THIRD.

1575 TO 1595.

In proceeding with the history of Turkey, we do not, as in the other countries of Europe, trace a gradual progress in civilization, or find the people growing more and more enlightened, as new arts were introduced among them, either by their intercourse with other countries, or by the genius of those who made new discoveries.

The art of printing, which had done so much towards the advancement of learning in the nations of Europe, was prohibited in the Ottoman empire; and this of itself was a sufficient reason why the Turks did not improve in knowledge like the rest of their European neighbours. The only book the people in general read, was the Koran; and as they were guided entirely by its rules and precepts, their manners, and even their ideas, underwent but little change from generation to generation. Science and literature were almost unknown among them, and the fine arts were not encouraged, because the Mohammedans held it sinful to make a representation of any living creature; therefore they had neither painters, nor sculptors, nor were they much skilled in mechanical arts.

Then the seclusion of females, and the total ignorance in which they were brought up, was another

barrier to the improvement of society; so that the Turks could scarcely be called a civilized nation in comparison with many others at the same period.

It was the want of books that made the Turks so fond of story-tellers. In every house of public entertainment, as the coffee shops and caravanseras, there was sure to be found one of these entertaining personages, who gained a livelihood by amusing the company with wonderful tales; and there were also a number of old women of the same profession, who were frequently admitted into the harems of the great, to amuse the ladies, who always rewarded them handsomely for the entertainment they afforded.

Those who possess but little knowledge, generally have a great deal of superstition; and this was the case with the Turks, who put faith in dreams and omens, and believed there were talismans, that had the power of preserving those who possessed them from any evil.

Among other foolish fancies, they regarded as ominous, the first words uttered by a new sultan on entering his palace, however common-place they might be; and thus, it was pretended, a famine was foretold, that happened in the reign of Amurath the Third, who, on reaching the seraglio, after a long journey; said, "I am hungry; give me something to eat."

This prince reigned twenty years, but he took very little part in the government, which was conducted almost entirely by his mother, the grand vizier, and the mufti; for although it was not the custom for ladies to be seen by any men but their husbands, fathers, or brothers, the mother of the grand signior always had great influence in the state, and might hold a council with the chief officers, provided she concealed her face

with a thick veil. This custom of concealing the face, was so general among the females, that a young man was obliged to trust his mother to choose a wife for him, as he had no opportunity of seeing any young ladies himself; and even when the marriage was fixed, the young people were not allowed to meet, until the wedding day, and then the bride was closely veiled, until she was actually married.

The marriage ceremony was very simple, as it was only required, that the husband should declare, in the presence of the iman of the mosque, or the cadi, that he was willing to take a certain woman for his wife; and the bride also signified her consent to the union.

Amurath, like his father, was more fond of pleasure than business; and as this disposition was always turned by the Janissaries to their own advantage, they obliged him to grant them still farther privileges, and among others, that their sons should be allowed to become Janissaries at the age of twenty.

During this reign there was a long war with Persia, by which the sultan acquired some fine provinces in the east; but it cost many thousands of lives, and a vast deal of money, which Amurath was not willing to furnish from his own treasury; therefore, he levied new taxes on his subjects, which caused an insurrection in all the provinces. The priests of the Greek churches openly preached against the imposition; the houses of the viziers, at Constantinople, were furiously assailed; and there was such a dreadful tumult, that the sultan withdrew the taxes, and paid the soldiers from his own funds.

In the meantime, the term of the truce with Germany had expired; and as the good emperor, Maximilian, was

dead, Hungary was once more the scene of cruel wars between the Turks and Christians. Besides these and other foreign wars, Amurath was disturbed by a revolt of the Egyptians and Syrians, who wanted to make themselves independent of him. Ever since the time when Selim the First destroyed the sovereignty of the Mamelukes, these countries had been governed by a Turkish pacha, appointed by the sultan; and subordinate to him were Beys, who were the governors of different provinces, and were all Mamelukes; for although Selim had put an end to their monarchy, and had visited many of them with death, he did not altogether destroy them, but permitted them to retain their nobility, and also granted permission that the beys should always be chosen from among them.

This arrangement, at first, did not interfere with the peace of the country; but, after a time, as the beys grew more powerful, they frequently revolted against the pacha, which gave rise to serious troubles, as we shall see hereafter.

But let me now direct your attention to a circumstance of a different nature, I mean, the commencement of a trade between Turkey and England, established by queen Elizabeth and Amurath the Third. It was about four years after the accession of this sultan, that the queen of England wrote to him, to request that English merchants might have the liberty of trading to the Turkish ports, as the French, Germans, and Venetians, were allowed to do; and the consent of the sultan being obtained, the queen granted a charter to some eminent merchants in London, to send out English goods to Turkey; and dispatched an ambassador to Constantinople, who received permission from Amurath to appoint

English consuls in all the ports, and to have factories or warehouses, for their merchandise.

This was the foundation of the English company of Turkey merchants; and as the trade increased, and a more familiar intercourse between the two countries was established, an English minister was appointed to reside in Turkey, to protect the interests of his countrymen there, and to make laws and regulations to be observed by them, both with regard to their commercial transactions with the Turks, and their own conduct, while remaining in the country. The opening of this trade was a great advantage to the people of England, who were enabled to procure spices, coffee, carpets, raw silk, and a variety of useful and elegant commodities, much cheaper, and in greater plenty, than before; and they also learned from the Turks, the art of dyeing very fine colours, and obtained from them several sorts of dyeing drugs, with which they had, till then, been unacquainted.

Amurath is described as a mild prince, and so great a lover of justice and good order, that he used to go out in disguise, to see that his commands were obeyed; but he was very fond of wine, which he drank to excess, notwithstanding the law of the Koran, which prohibits a Musselman from drinking wine. As he constantly broke this law himself, he could not, with justice, punish his subjects for the same fault; so that the rules of temperance enjoined by the prophet, were not very strictly observed, except in appearance; for no one ventured to drink wine publicly, although it was well known that every body took it in private, and in doing so, availed themselves of this subterfuge, that the crime did not consist in drinking the wine, but in being seen to drink it.

The refreshments sold in the taverns were coffee and sherbet; and in every street there were water carriers, who sold glasses of water to the passengers. Some of the Dervishes used to carry water about the country, which they gave away to thirsty travellers as an act of piety, for water in hot climates is often scarce.

Trees were frequently planted with the same pious motive of affording shade, and also to mark the resting place of the dead, who were not buried near places of worship, as with us; but in cemeteries in the country; and by the side of the grave, the friends of the departed generally planted a cypress tree, that its mournful branches might shelter the sacred spot, a custom that was observed by the Greeks from very early times; and thus great numbers of cypress trees are found in all parts of Turkey.

Amurath the Third died in the year 1595, having reigned twenty years, and was succeeded by his son Mohammed the Third.

MOHAMMED THE THIRD

TO

AMURATH THE FOURTH.

1595 TO 1623.

The death of the late sultan was, as usual, followed by an insurrection of the Janissaries, which could only be

quelled by granting their insolent and unreasonable demands. I mention these frequent disturbances of the Janissaries, because you will find in the end that these turbulent troops were treated with great severity, and it is but justice to the government which destroyed them, to show that it was their own violent conduct that led to their miserable fate.

The empire had never been in a less prosperous state than during the reign of Mohammed the Third, who made pleasure his chief business, leaving the government to his mother, who was by no means capable of the task. Most of the provinces were under the dominion of pachas, who oppressed the people for the purpose of enriching themselves; and, in addition to the evils caused by misgovernment, the country was desolated by plague and famine; and the tributary princes of Moldavia and Wallachia revolted, and transferred their allegiance from the grand Signior to the German emperor, Rodolf the Second.

The wars in Hungary were renewed, and carried on with great disadvantage to the Turks, who lost several towns and fortresses in that country; yet it was with great reluctance that the indolent sultan consented to take the command of his army, and after a short campaign, he was very glad to return to Constantinople, leaving his Hungarian territories in a very precarious state.

Soon after his return, the plague, a calamity with which the Turks have been often visited, broke out with frightful violence in the city. This dreadful disease was particularly fatal in Turkey and Egypt, owing, in great measure, to the folly and obstinacy of the people, who believe so implicitly in the doctrine of predestination,

that they will not take the proper precautions to prevent the spreading of the contagion, saying, that no man can avoid his fate, and that, if it is his destiny to die of the plague, no skill nor care will save him from it; and in this belief they would go into houses that were infected, and even wear the clothes of those who had died of the disorder.

The sultana was still at the head of the state, and caused so much discontent to the soldiers, by her choice of ministers, that another insurrection broke out among them; and the sultan was obliged to exclude her from the councils altogether, and to put to death the obnoxious ministers; which proves how much greater, at this period, was the power of the army than that of the sovereign. Mohammed attributed some of these disturbances to the practice of drinking wine, which was now very common; therefore, he ordered that all persons who had wine in their houses, should bring it out and pour it away in the streets, except the foreign ambassadors, with whom he had no right to interfere. These ambassadors resided chiefly at Pera, an extensive suburb of Constantinople, and separated from it by an arm of the sea.

As Christians were not allowed to reside within the walls of Constantinople, the English, French, and Genoese merchants, had houses at Pera, which was inhabited by people of all countries, and all religions, so that no place in the world exhibited a greater variety of costume.

Speaking of costume, reminds me of an edict made by the sultan Amurath the Third, which regulated the form and colour of the turbans worn by different classes of the people. The turbans of the European Turks were to be distinguished by being formed of white

muslin rolls; whereas, those of the Syrians, Egyptians, and Arabs, were to be made of rolls of cotton of any colour, agreeable to the wearers, except green, none being allowed to wear green turbans unless they were emirs, who were descendants of the prophet, called in Egypt, shereefs. The Turks had a great dislike to the European hat, and as they never uncovered their heads on any occasion, so it was not considered polite in a Frank, that is, a native of any other country of Europe except Turkey, to take off his hat by way of salutation, or as a mark of respect.

It was about this time, or, perhaps, in the beginning of the next reign, that the use of tobacco was introduced into Turkey, an event that may be considered as marking an important era, if not in the history, at least in the habits, of the Turks, who soon grew so attached to the pleasure of smoking, that it became a serious and constant occupation; pipes were made of every variety of shape and size, as suited to people of all circumstances, and both sexes, for the ladies were almost as fond of a meerschaum, or Turkish pipe, as the gentlemen; and those who could afford it, had very elegant meerschaums, adorned with gold and jewels. The passengers in the streets, the merchants in the bazaars, the tradesmen in their shops, and the sultan in his seraglio, all indulged equally in the luxury of smoking; and the pipe was also admitted into the harems, and always offered to a visitor, or to a guest, by way of refreshment, with a cup of coffee.

Tobacco was brought into Europe shortly after the discovery of America; therefore, it is most likely it was planted in India by the Spaniards and Portuguese, and from India found its way into Turkey and Egypt, as it

began to be used in both those countries, about the same time.

Mohammed the Third reigned nine years, and died of the plague, in 1603, leaving the throne to his son, Achmet the First, a youth only fifteen years of age, who had been shut up in a prison during the whole of his father's reign, with his younger brother, Mustapha, not as a punishment, but merely because he was heir to the throne; for as the sultans, in former times, used to put their sons and brothers to death, so they now kept these unhappy princes immured in some place of confinement, where they were condemned to pass their whole lives, unless circumstances should call upon them to occupy the throne.

This was a sad thing for the country, since it is not to be supposed that men, brought up in such complete ignorance of the world, should be capable of ruling a vast empire; yet Achmet the First was a prince of more activity and talent than either his father or grandfather, and restored, in some respects, the excellent system of government instituted by Solyman the Magnificent; but he was too young to have much authority, particularly over the soldiery, who were the real tyrants of the people.

In the second year of Achmet's reign, a most destructive fire happened at Constantinople, which every body suspected was caused by the Janissaries, who, it was very well known, always made a great profit of such calamities, by possessing themselves of all the valuables they could find in the burning houses. On the present occasion there were full five hundred shops and warehouses destroyed, many of them full of valuable merchandise; and as there were no insurance companies

in Turkey, the loss sustained by individuals was lamentable. Fires were of frequent occurrence both at Constantinople and Pera; therefore the builders were always busy, and the damage was soon repaired, for all the houses were of wood, and of very slight construction, since, as they were so liable to be destroyed, no one cared to go to much expense, by building them in a substantial or handsome manner.

Many of these destructive conflagrations were caused then, as they are now, by the mode the people have of warming their apartments, by putting hot ashes into a wooden machine, called a tendour, which is like a low table covered with a carpet, around which they sit to work, with their feet under the carpet; and this being sometimes left in a careless manner, has set fire to any thin drapery that happened to be near; and when once a fire commences among the wooden houses of Constantinople, it never fails to spread with frightful rapidity.

Achmet, with all the ardour of youth, had hoped to signalize his reign, by conquering the whole of Hungary; but scarcely had his troops marched across the frontiers, when a rebellion, in the east, obliged him to recal them; and Matthias, the emperor, who had succeeded Rodolf the Second, did not lose so favourable an opportunity of making an advantageous peace, by which several Turkish provinces were surrendered to the house of Austria. Nor were these the only losses sustained by the Turks in this reign; for the warlike monarch of Persia, Shah Abbas, declared war against the Ottoman prince, and took from him the city of Bagdad, and several important places in Asia Minor.

This war lasted several years. The sultan did not head his own troops, but spent a great part of his time

in his harem, where there were about three thousand ladies; and when he was not with them, or attending to the business of the divan, he was out hunting, a sport to which he was so much attached, that he kept as many as forty thousand huntsmen in various parts of his dominions. Hunting had, in former times, been a favourite pastime among the Turks; but they had now become too indolent to take pleasure in anything that required great exertion; therefore, the sports of the field were not much pursued; but indolence was not among the faults of Achmet the First, who took great delight in the chase. The Turks, from some superstitious feeling, never destroy dogs, which are suffered to go about in immense numbers, in a wild state, to the great annoyance and even danger of foot passengers, the fields and highways being infested with troops of these animals, which are often formidable from their ferocity.

Achmet built a very grand mosque, near that of Santa Sophia, and it still remains as one of the chief ornaments of Constantinople.

During the whole reign of Achmet the First, his brother Mustapha had been a prisoner, confined to three apartments in the seraglio, where he was never allowed to see any persons but his keepers, who attended him also, whenever he was permitted, as a special indulgence, to take the air in the gardens. He spent the greater part of his time in reading the works of Arabian authors; but so many years of solitary confinement had impaired his intellects. When Achmet died, after a reign of fourteen years, this unfortunate prince was placed on the throne; but he was totally incapable of conducting the government.

The late sultan had left several sons, the eldest of whom, Osman, was the right heir to the throne; but as he was only twelve years of age, the ministers had thought it better to release Mustapha from his prison and make him sultan. They soon, however, had cause to repent their choice, and he was deposed within four months of his elevation. The immediate cause of his disgrace was the ill-treatment experienced by the French ambassador Baron de Sancy, at Constantinople, in direct violation of the law of nations, by which it is understood that the person of an ambassador is always safe, and it is very dishonourable in any government to violate this law. The circumstances were these.

During the late wars, a Moldavian prince, named Coreski, had been made prisoner, and was confined in a castle on the borders of the Black sea. The illustrious captive was shut up in a small room, at the top of a high tower, with a French officer, named Rigaut, who was also a prisoner; and these two unfortunate men were so closely guarded that they had very little hope of escape, for the only window in the apartment was so high, that there was no possibility of mounting to it; and if there had been, they could not have descended the outside of the tower; they had, therefore, no alternative but to rely on providence for their future destiny.

Now it happened that two French ladies, a mother and daughter, had been captured about the same time, in Poland, and brought to Constantinople, where they chanced to meet with monsieur Martine, the secretary of the French ambassador, who admired the younger lady so much, that he undertook to procure their release, and send them to their own country, on condition that she would marry him on his return to

France; to which she, with the approbation of her mother, consented. The young Frenchman fulfilled his promise, by raising a sum of money, with which he ransomed the ladies, and saw them safely embarked for France.

Not long afterwards, he received a letter from the father of his affianced bride, refusing to give him his daughter in marriage, on the ground of his not being rich enough to support her in a style equal to her rank; at the same time thanking him for his services, and promising him to repay the money he had expended, and to befriend him in any other way that might be in his power.

The disappointed lover was, of course, very unhappy, and went to impart his distresses to captain Rigaut, the French prisoner, whom he knew, and had obtained leave to visit. Prince Coreski, who also heard the story, promised that, if Martine could contrive any method of setting him at liberty, he would bestow on him a reward that should enable him to marry the lady.

The enterprise was difficult, but it was not impossible and the secretary, aided by a Greek priest, contrived to put into a pie, that was going to the prince, a roll of packthread, and a letter, telling him that the priest would be at the foot of the tower, on a certain night, with a ladder of rope, which the prisoners could draw up through their window, with the packthread, and thus effect their escape. The design succeeded. They both descended in safety, and were conducted, by the priest, to a cave, where he had provided dresses for them like his own; and in the disguise of Greek priests, they got safely out of the country.

In the meantime, Martine, the contriver of the plot, had quitted Constantinople before the flight of the

prisoners was known; and it was well for him that he did so, for as soon as the news arrived at Constantinople that the prince had escaped, it was suspected that the French ambassador had connived at it; and some of his people were arrested and put to the torture, to ascertain from them whether they knew any thing of the affair. This cruel expedient having failed, the ambassador himself was seized and imprisoned, and would have been tortured also, if he had not obtained the protection of the mufti, by a large sum of money.

The conduct of the Ottoman government, on this occasion, was considered so disgraceful, that the grand vizier, who was in the army in Persia, returned in haste, and declared that Mustapha was unfit to reign; therefore, he was deposed and sent back to prison, from which he had been so lately released, and his young nephew, Osman, was placed on the throne. But Osman was an inexperienced and hot-headed boy, scarcely twelve years old, and did not know how to use the power placed in his hands, yet was too self-sufficient to consult older and wiser heads than his own.

Ambitious of being distinguished as a hero, this young prince determined to invade Poland, and led his armies into that country, where, in consequence of his rashness, and ignorance of the art of war, he was defeated, and was obliged to make a disadvantageous peace, after many thousands of lives had been sacrificed to his folly. It was in vain the mufti and other great men of the court, endeavoured to reason with the headstrong youth, who persisted in having his own way, till at last there was a general insurrection, which ended in the restoration of the deposed sultan, Mustapha, and the death of Osman, who was strangled in the castle of

the seven towers, a state prison belonging to the seraglio, having reigned only four years.

The restoration of an imbecile prince, who had so lately been dethroned for his total incapacity, was not likely to be of much benefit to the state. The pachas of Asia took advantage of the weakness of the government, to rebel, and the whole empire was in such confusion, that a council was called together of all the ministers and chief officers of state, to deliberate upon the best course to pursue; when it was determined to send Mustapha back to the Seven Towers, and place on the throne another of his nephews, the prince Amurath, then only fifteen years of age.

AMURATH THE FOURTH,

AND

IBRAHIM.

1623 TO 1643.

The Turks had no longer reason to complain that their sovereign was incapable of ruling them, for never yet had the Ottoman empire been under the sway of so absolute a tyrant, as the prince who was now placed at its head. The disposition of the young Amurath was fierce and arbitrary; he was fond of war, and severe in the administration of justice; but his temper grew more violent, as his years increased, and the habits of intemperance, in which he indulged without restraint, caused him, at

times, to be guilty of the most wanton acts of cruelty. His conduct, however, at the commencement of his reign, was calculated to restore order to a state that had been so long distracted through the misrule of weak princes, rapacious ministers, and disorderly soldiers. A rebellion of the Janissaries was punished by the execution of some of the ringleaders, an example that had the desired effect of bringing them more under subjection; and the misconduct of the pacha of Egypt was punished with the same severity.

The Asiatic part of the empire was at this time in a very unsettled state, owing to the rebellion of the pacha of Erzerum, a considerable city of Armenia. This insurrection was begun in the last reign, and the rebels had ravaged several of the provinces of Asia Minor, and were still in arms; while the Tartars of the Crimea, who had long been under the Turkish government, had also revolted, in the hope of recovering their independence. In addition to all these troubles, the Cossacks, a barbarous people, who inhabited the country near the Black sea, were constantly breaking into the Turkish territories, where they set fire to the villages, and carried away the corn and cattle.

All this time, the war with Persia was going on very unprosperously, for the Turks had lost, not only Bagdad, but also several cities of Palestine and Arabia; so that Amurath had many difficulties to contend with; but fortunately for the empire, he had a very good minister, the grand vizier Hafez Ali, by whose advice he was wise enough to be guided.

It happened, however, that Shah Abbas, the great Persian monarch, died, and as this was a favourable event for the Ottomans, it was thought advisable for

Hafez, who was an experienced commander, to go into Asia, that he might take all advantage possible of the death of the warlike king of Persia, whose successor was a prince of a much less formidable character. The good vizier, who was an old man, departed on his expedition; and the young sultan, deprived of his faithful monitor, gave way to those violent passions, which made him the terror of all his subjects.

The extravagant acts of folly and barbarity committed by Amurath the Fourth, have furnished subjects for many an eastern tale, and are attributed chiefly to his immoderate love of wine, to which he was so much addicted, that he was constantly in a state of intoxication; and then he was guilty of all kinds of absurd and furious actions, such as riding through the streets with a drawn sword, to kill any one he might find smoking, a custom he had forbidden, because he did not like the smell of tobacco; or shooting with a bow and arrow, in all directions, regardless of the lives he might destroy in his sport. His attendants trembled at the very sound of his footstep; and the poor people in the city would often hide themselves at his approach.

In short, he was feared by all, and loved by none; and being aware of this general feeling towards him, he was afraid of conspiracies; and, therefore, to prevent people from assembling together, where they might have an opportunity of conversing on public affairs, he ordered that all taverns and coffee shops should be shut up; that all persons should put out their fire and candles, an hour and a-half after sunset; and that not more than one person, at a time, should be admitted into a barber's shop; the barbers being notorious for their love of talking politics to their customers.

In the meantime, the grand vizier Hafez died in Asia, and Amurath, who had some noble qualities, sincerely lamented the loss of this tried and valued friend. The great object of the sultan's ambition, was the recovery of Bagdad; and with that view, he announced his intention of taking upon himself the command of the army in Asia. After various delays and impediments, in which he shared all the fatigues and dangers of his soldiers, and proved that, whatever his faults might be, he had all the valour that distinguished the first princes of the race, he laid siege to Bagdad, which was surrendered after thirty days of continued fighting; and this loss, which cost many thousands of lives, so reduced the power of the Persians, that they were glad afterwards to keep at peace with the Ottoman empire.

The rich and splendid city of Bagdad, formerly the residence of the Arabian caliphs, had long been an object of contention between the Turks and Persians; and so great was the joy of Amurath at his victory, that he sent an express to Constantinople, with an order that all business should be suspended for twenty days; during which, the citizens were to testify their joy by illuminations, fireworks, public diversions, and feasting, every one having the liberty of drinking as much wine as he pleased, a privilege which was usually granted on occasions of great victories, or any very extraordinary event.

Such kind of rejoicings were not uncommon, but seldom lasted more than two or three days, during which the shops were kept open all night, brilliantly lighted up with lanterns, and parties went about the streets in masquerade, dancing, and singing, and playing on various instruments.

The Greeks, naturally a lively people, were the most joyous on such occasions, and were generally very glad when an order for a donanma, as it was called, was issued; but, in the present instance, it caused great dissatisfaction, because it was a serious inconvenience to the people in general, that their business should be interrupted for so long a time, and the expense of illuminating the shops, for twenty successive nights, was ruinous to many of the poor tradespeople; but they did not dare to utter a complaint, nor omit to comply with the sultan's unreasonable command.

Amurath did not live long after his return from Asia, and his death, as we may suppose, was not much lamented. He died from excessive drinking, in the year 1640, being then only thirty-one years of age.

Ibrahim, the brother of Amurath, had been a close prisoner for several years, and the solitary confinement in which he had lived, added to the constant fear of a violent death, had impaired both his health and his intellects, and made him so extremely timid, that when he heard a multitude of persons approaching his prison door to hail him as their new sultan, he refused to let them enter, thinking they were sent by his brother to put an end to his existence; nor was it till his mother came to the door, to assure him of the death of the sultan, and his own elevation to the throne, that he could be prevailed on to admit the bearers of the happy intelligence. Ibrahim was a weak and vicious prince; but his vices and follies need not to be made a matter of history, since they exhibited themselves more in his private than his public life. He was a mere cipher in the government, which was conducted entirely by his mother and the ministers, while he thought of nothing but pleasure.

The extravagance of the ladies of the seraglio, in this reign, was so great, that the trade of Italy was very much increased, in consequence of the immense quantities of silks and gold stuffs required for their use; but the enormous sums of money which the sultan permitted them to squander in dress and jewels, occasioned much discontent among his subjects.

The most remarkable event of this reign, was the war between the Turks and Venetians, for the possession of the island of Candia, which had belonged to the latter since the year 1204, when it was sold to the republic of Venice, by one of the Greek emperors; so that it had been under the sway of Venice for a period of four hundred and fifty years. The rural population of Candia consisted almost entirely of Greeks; but in and around the capital, resided many noble Venetians, and the great towns were inhabited by merchants of various countries, for it was a place of very considerable trade. The country was extremely fertile, producing the most delightful fruits of all kinds, corn, wine, oil, silk, flax, and honey in abundance.

It was in consequence of some quarrel that arose between the Venetian and Ottoman governments, that the latter sent out a formidable fleet against the island; and, having taken some of the towns, laid siege to the capital, which was so strongly fortified, and so bravely defended, that the war was carried on by the Turks during the whole of the reign of Ibrahim, without much prospect of success.

In the meantime, the sultan, by his bad conduct, and total neglect of the affairs of the state, drew upon himself the anger of the mufti, and the contempt of all the ministers, and soldiers; therefore, he was deposed, after

an inglorious reign of nine years, and his son, a child of seven years of age, was proclaimed sultan in his stead. The wretched monarch was taken back to the prison in which he had passed the early part of his life, and there strangled, a few days after his dethronement.

THE ACCESSION OF

MOHAMMED THE FOURTH,

TO THE DEATH OF

ACHMET THE SECOND.

1649 TO 1695.

IMMEDIATELY after the revolution, some very dreadful scenes took place in the seraglio, owing to a plot concerted by the old sultana, mother of Ibrahim, in favour of Solyman, a younger grandson, whom she wished to place on the throne instead of his brother Mohammed. Both princes were children, but had different mothers, for Ibrahim had many wives; and the Sultana Valida, which means queen mother, knew that if Solyman were acknowledged sultan, she should herelf retain great influence in the government during his minority, which she could not hope to do if Mohammed continued to reign.

The aga of the Janissaries, and many of that body, conspired secretly with the queen to depose the new sultan; but the grand-vizier having discovered the plot

took prompt measures to disconcert it; and the miserable woman with whom it had originated, was strangled in the palace, with several others of the conspirators. The young sultan was so terrified at this frightful scene of violence, that he threw himself into the arms of the vizier, begging he would spare his life, for the poor child thought they were going to kill him too; but the vizier soon quieted his fears, and leading him to the throne, obliged the Janissaries, as well as all others present, to take the oath of allegiance. This faithful minister was shortly afterwards waylaid and murdered in the streets of Constantinople.

During the minority of the sultan, there was neither peace nor order in the empire, which might be said to be without a ruler, as the chief ministers were frequently removed, by violent means, to make way for others; and the Janissaries and Spahys were continually in revolt, and so jealous of each other, that regular battles were often fought between them in the streets, and many lives were lost.

The Spahys, as I think I have before explained, were cavalry soldiers, and held lands in various parts of the empire, for which they were bound to serve the sultan in his wars, and furnish him with a certain number of horse soldiers, proportionate to the value of their land. Some of these were called zaims, and others timariots, being much the same as barons and knights in feudal countries. They considered themselves of much higher rank than the Janissaries; and this assumption of superiority being resented by those haughty troops, occasioned the quarrels that so often disturbed the capital. At length, a vizier was chosen, named Krupuli, an old man, who was very much respected,

and, by his wise measures, tranquillity was once more restored.

All this while, the war was going on in Candia with the Venetians, who were beginning to grow tired of it, and made proposals of peace; but the vizier would not listen to any terms that did not comprehend the surrender of the island; therefore, the war was continued.

Mohammed being now about fourteen, began to take a part in the government, under the guidance of his faithful minister, in whom he placed the most unlimited confidence, and who was treated with as much deference as the grand signior himself. As soon as the sultan began to exercise his own will, he removed his court to Adrianople, most probably, in consequence of the horrible events that had attended his elevation to the throne, which were still fresh in his remembrance, and made the palace hateful to him, since he could not look around, without casting his eyes on some object that re-called to his mind the scene he had then witnessed.

The removal of the court was a serious injury to the tradespeople of Constantinople, as it took away some thousands of their customers; but the sultan's aversion to the capital was so deeply rooted, that nothing could induce him to return to it. Adrianople was, if you remember, the residence of the sultans, before Constantinople was conquered by Mohammed the Second; and great was the joy of its inhabitants when they found it was again to be the seat of government. Most of the rich tradesmen of Adrianople were Jews. They were a powerful body of men in that city, as most of the trade was in their hands, and they were governed by their own laws.

There was a very fine exchange at Adrianople, con-

taining three hundred and sixty-five shops, where the people were in the habit of walking for amusement, and drinking coffee and sherbet. They did not smoke, for Mohammed was as great an enemy to tobacco as Amurath the Fourth, and made an edict against smoking; so that they who regaled themselves with a pipe, were obliged to be very secret in the indulgence; but wine was in such general use, that few people thought it worth their while to conceal the fact of their drinking it.

The country around Adrianople was laid out in gardens, where fruit and vegetables were cultivated for sale. The gardeners were mostly Greeks, and lived in little cottages within their gardens, at the doors of which, their wives and daughters might be seen spinning; for the women of the lower orders of the Greeks were not so scrupulous about appearing unveiled, as the Turkish females of the same class.

The banks of the river, near the city, were planted with fruit trees, under which, every evening, parties of gentlemen used to assemble to drink coffee, and converse together; but this practice was more common a few years afterwards, when every one might have his pipe, as well as his coffee; and then it was very usual for their slaves to dance and play for their amusement, many of them being taught music and dancing for that purpose. There were many slaves belonging to the great, both male and female, who had been purchased when very young, and instructed in all kinds of accomplishments, and they were usually richly dressed, and treated by their masters or mistresses with the greatest indulgence. But let us return to the sultan, who had not been long at Adrianople when he lost his much-valued friend, the vizier Krupuli, whose death he sincerely lamented;

and to testify his gratitude for his services, he bestowed the vacant office on his son, who was no less respected than his father had been.

About this time, a war broke out between the sultan and the emperor of Germany, respecting the government of Transylvania. The Ottoman army, conducted by the new vizier, marched into Hungary, and having met with some successes, he advanced towards Vienna; but before he reached that city, he sustained a defeat, and was glad to make peace with the Austrians, and return to Turkey. Being disappointed in his designs on Vienna, he turned his attention towards the war of Candia, which had been now going on twenty years, and which seemed as far from coming to a conclusion as ever; but the grand vizier was resolved to bring it to an end, and took the command himself; but, notwithstanding all his efforts, the town held out five years longer, when the Venetians, finding they should be obliged to give it up at last, accepted the conditions of peace offered to them by the besiegers; which were, that the prisoners should be liberated on both sides, and all the inhabitants of the city be allowed to depart with their property; and thus Candia became a part of the Ottoman empire in the year 1669. This important conquest was the occasion of great rejoicings in every town throughout the sultan's dominions.

About this time, the Cossacks, anxious to free themselves from the government of Poland, by which they were much oppressed, solicited the aid of the sultan of Turkey, offering to become his vassals, on condition that he would support them against their tyrannical masters. Many of the Polish nobles had obtained grants of land in the country of the Cossacks, whom they treated as

their slaves; and several times had this brave people joined with the Tartars of the Crimea in endeavouring to expel their oppressors from the country; but having failed in this, they applied to the Ottoman porte for protection. The sultan was very glad to obtain the alliance of this warlike people, who were a valuable acquisition to his armies; and as the Poles still looked upon them as vassals, and would not acknowledge them to be independent of Poland, the sultan declared war against that country, and marched into Moldavia, at the head of a numerous army.

The expedition was unsuccessful; for the Poles, under the command of their great hero, John Sobieski, met the Turks at Choczim, on the confines of Moldavia, and gained a complete victory over them; in consequence of which, Sobieski was elected king of Poland. The sultan returned to Adrianople, much mortified at his defeat, and, to add to his misfortunes, he lost his excellent minister, Krupuli, whose death was universally lamented throughout the empire. His successor, Kara Mustapha, was not equally beloved, for he was proud and severe; and the difference between his government, and that of the late vizier, was so soon perceived by the Cossacks, who were also dissatisfied with the event of the battle of Choczim, that they withdrew their allegiance from the Porte, which means the Turkish government, and placed themselves under the protection of Russia.

Hungary was, at this period, in a state of rebellion, owing to the conduct of the emperor Leopold, who had deprived the Hungarians of many of their ancient privileges, and as they were a proud people, and extremely tenacious of their rights, they never submitted, without resistance, to any innovation. The grand vizier,

Mustapha, in opposition to the advice of the divan, persuaded the sultan to assist the Hungarians, and great preparations were made for the invasion of Austria. Mustapha took the entire command of the army; and passing through Hungary, where he was joined by Count Tekeli, who was the leader of the insurrection in that country, he marched into Austria, and encamped in a plain before the walls of Vienna. The emperor had quitted the city in alarm, and most of the Austrian nobility had followed his example; but the city was well garrisoned, and, for several weeks, was bravely defended against the besiegers; but its fortifications being weak, Mustapha knew that it might easily be taken by assault, and therefore he reckoned upon a sure victory; yet he delayed giving the command for the attack, and thus lost the laurels that fortune had thrown in his way.

Sobieski, now king of Poland, had joined a body of the imperial troops, and was marching with all speed to the relief of Vienna; and just as the grand vizier was arranging his plan for storming the town, he was totally disconcerted by the appearance of a large army upon the heights beyond the plain, and the intelligence that part of his own forces had been suddenly attacked. The utmost confusion ensued. The Poles had burst into the camp so suddenly and unexpectedly, that the Turkish soldiers had no time to arrange themselves in order of battle, and were, therefore, very easily dispersed, and numbers of them slain; and although the vizier endeavoured to rally his flying troops, his efforts were abortive, and he found himself obliged to retreat to Belgrade with the remains of his army, having left behind him an immense quantity of wealth in money, plate, and jewels, besides the standard of the empire, and many other

things of great value. When the news of this defeat reached the court, all those who had opposed the war exclaimed loudly against the conduct of Mustapha, who had always been disliked on account of his haughty demeanour. The members of the divan, the whole body of ulemas, who were the Turkish lawyers, and the Janissaries, all agreed that he ought to suffer death, and demanded of the sultan an order for his immediate execution, which was very reluctantly granted.

The losses sustained in these disastrous wars were very prejudicial to the welfare of the empire; and its distresses were still farther augmented by the Venetians, who, thinking this a very favourable opportunity of going to war with their old enemies, made several conquests in Greece; while the Poles were equally fortunate in Transylvania and Sclavonia.

At length, the public discontent rose to so great a height at the unprosperous state of affairs, which was attributed to the misgovernment of the sultan, that he was deposed, after a reign of thirty-eight years; and his brother Solyman, who was forty-six years of age, and had been kept in confinement all his life, was proclaimed sultan. This prince was but little calculated to fill the difficult station in which he was placed. He knew nothing of the affairs of the world, and was even ignorant of the most common occurrences that had taken place in his own time; besides, he had no wish to reign; and when informed of his elevation to the throne, he shed tears for the unhappy fate of his brother, who was to be shut up in the prison from which he was about to be liberated. This prince, who reigned only four years, could scarcely be called the sovereign of an empire, since he was so totally incapable of ruling. The whole

country was in a state of confusion, for the Janissaries, despising the authority of so weak a prince, committed all sorts of depredations; while the people, finding they had no protection in the laws, took up arms to defend themselves, and several violent conflicts ensued between the citizens and the soldiers, in which many lives were lost on both sides. The Austrians did not fail to take advantage of this civil discord to pursue the war in Hungary, where they regained almost every place of importance that had been in the hands of the Turks.

Such was the state of the Ottoman government during the reign of Solyman the Second; nor was it much better in the time of Achmet the Second, a younger brother, by whom he was succeeded, and who, like himself, had spent the greater part of his life in the solitude of a prison. Achmet was an amiable prince, but quite as unfit to conduct the government as his predecessor. During the tedious years of his confinement, he had devoted his attention to the study of music and poetry, and he now shewed the goodness of his heart, by practising those accomplishments for the amusement of his brother, the deposed sultan, Mohammed, whom he constantly visited, although he dared not give him his liberty; but the poor prisoner was soon freed from all the cares of this world, as he only lived a few months after Achmet's elevation to the throne.

The disturbances created by the Janissaries had been suppressed, and good order, in great measure, restored, by the wisdom and prudence of the vizier, who was a grandson of the first Krupuli, and son of the second, a singular instance of the office of chief minister being held by three members of the same family. Unfortunately, however, this good vizier was killed in a

battle fought with the Austrians, near Belgrade, where the Ottoman army sustained a terrible defeat. Little else of importance occurred during the short reign of Achmet the Second, except the conquest of the isle of Scio by the Venetians; and as this is one of the largest and richest of the Greek islands, I shall take this opportunity of describing it.

Scio was inhabited entirely by the Greeks, and was the only island of the Archipelago that had the liberty of choosing its own governors; a privilege granted by Mohammed the Second after the taking of Constantinople, as a reward for the readiness with which the Greeks of this island submitted to him; and he also allowed them to use bells in their churches, which no other people were permitted to do in any of the Turkish provinces. The Jesuits had a church and college in the island; the Jews, a synagogue; the Greeks, their churches and monasteries; and the Turks, their mosques; so that all religions were tolerated and practised in Scio. Its principal town was defended by a strong castle, garrisoned by Turkish soldiers; and there were also towers built, at the distance of four miles apart, all round the island, to protect it from piratical invasions. The country was extremely fertile, covered with vineyards, and mulberry-trees for the nourishment of silkworms, and was famous also for lentisk, or mastic trees; besides which, oranges, lemons, and all kinds of the most delicious fruits, grew there in abundance. Scio possessed some very good manufactures of silks, damasks, satins, and earthenware; and the inhabitants carried on a considerable trade with Egypt, and the Barbary coast.

The people of this island were among the happiest of the sultan's subjects. Their manners were gay, and so

free from restraint, that the women used to stand at their doors, and chat merrily with strangers who happened to pass; and, very often on holidays, they would pass the whole night in dancing under the trees. The ladies in the towns were very domestic, and might be seen every morning at market with their baskets, making their purchases, which they did not disdain to carry home themselves. They did not cover their faces with veils, like the Greeks in Turkey, but dressed according to the fashion of the Genoese, who, after the time of Mohammed the Great, conquered this island, of which they retained possession for many years, until it was recovered by Amurath the Third.

MUSTAPHA THE SECOND,

TO

MUŞTAPHA THE THIRD.

1695 TO 1757.

Achmet being dead, his nephew, Mustapha, son of Mohammed the Fourth, ascended the throne, as being the eldest prince of the Ottoman family. Mustapha had spent the years of his imprisonment in studying the history of his country; but reading alone cannot fit a man for the active scenes of life, unless he has also been accustomed to mix in them; and the sultan, although gifted with great talents, wanted experience and the

habit of command. Still, his valiant and enterprising disposition led him to take the command of his own armies; and he made himself sufficiently respected to be enabled to establish a better discipline among the soldiers, and maintain his authority in the divan. Anxious for celebrity, Mustapha followed the example of Solyman the Great, by taking into his service a pirate chief, who recovered for him the island of Scio from the Venetians, and was rewarded with the command of the fleet, and the title of capitan pacha.

It was at this period, that the empire of Russia was rising to power and greatness, by the extraordinary talents and exertions of Peter the Great; and while Mustapha was pursuing the war with the Austrians, the Russian emperor besieged and took the town of Azof, which was a great loss to the Turks, since the commerce of the Black sea was thereby transferred, with all its advantages, from them to the Russians. This misfortune was followed by the defeat of the Turkish army at Zeuta, a small town in Hungary, near the frontier, by Prince Eugene, the celebrated general who afterwards gained so much renown in the war of the Spanish succession, and was, at this time, commander of the imperial armies of Germany. The Turks had never sustained a more terrible defeat than this at Zeuta, where twenty-thousand men, together with the grand vizier and seventeen pachas, were left dead on the field of battle.

The event of this engagement was a complete check to the military ardour of the sultan, who very willingly concluded a treaty of peace, which was called the peace of Carlowitz, because it was signed at a town of that name in Sclavonia. By this treaty, the Turks gave up to the Austrians all the possessions they had still retained

in Hungary, except Temeswar and Belgrade; and they also surrendered the Morea to the Venetians, and made a truce with the Russians for two years, leaving them masters of Azof.

Being disappointed in his search after fame, as a conqueror, Mustapha retired to a country palace, about half-way between Constantinople and Adrianople, where he devoted himself entirely to pleasure, and soon lost all desire to distinguish himself as a good ruler. Instead of attending to the affairs of the country he was constantly hunting or hawking in the woods, while the government was left to the vizier; and, in consequence of this total neglect of public business, and his absence from the capital, an insurrection took place, and he was deposed, after a reign of seven years.

There is one good trait in the character of this prince, the mention of which ought not to be omitted, and that is, the affectionate manner in which he behaved towards his brother Achmet, who was about to supersede him, although he had been urged to endeavour to preserve the throne, by giving an order for his death. Spurning the thought of so base an action, he was himself the first to carry to Achmet the news of the revolution, at the same time expressing his willingness to resign to him the sovereign power; and the two brothers then exchanged places, Achmet leaving his solitary apartments to mount the throne, while Mustapha was locked up in the prison thus vacated, where he died a few months afterwards.

The new sultan was thirty-six years of age, and had passed the whole of his life, up to that period, in that sort of confinement which, without having been rigorous, must have been exceedingly irksome. Achmet, however, had been treated with greater indulgence than most of

these unfortunate princes, for he had not been debarred from society, but had been frequently visited by some of the chief effendis or nobles, from whom he had learned what was passing in the great world; so that when he ascended the throne, he was not so ignorant of affairs in general, as some of his predecessors had been.

Almost all Europe was, at this time, engaged in the quarrel for the crown of Spain, between Charles, archduke of Austria, and Philip, the grandson of Louis the Fourteenth of France, each of whom laid claim to it; but the advantage was clearly on the side of Philip, who was already in possession, and had been crowned king of Spain.

I mention this war rather with a view of showing the state of the continent at this precise period, than because it had any influence on the affairs of Turkey, which was the only country then, in Europe, that was at peace; for those who were not involved in the question of the Spanish succession, were disturbed by the wars of Peter the Great, and Charles the Twelfth, king of Sweden, two of the celebrated heroes of the age, the other chief generals being the duke of Marlborough and prince Eugene.

It was about seven years after the accession of Achmet the Third that a great battle was fought at Pultawa, in Russia, between the two rival sovereigns of the north, when the king of Sweden being defeated, and his army nearly destroyed, he sought refuge in the dominions of the sultan, where he was received with all the honours due to a great monarch, by the pacha of Bender, a town of Moldavia, where he encamped with the remains of his army, and was allowed to have houses built for himself and his officers, besides a number of wooden

huts for his soldiers; so that he established quite a little town for himself.

It is one of the rules of the Turkish government, to consider as sacred the persons of foreign princes taking refuge in the territories of the grand signior, and to supply them liberally with all things befitting their rank; therefore, the king and his whole train were furnished daily with provisions; and so great was the curiosity excited by this encampment of strangers, that immense numbers of Turks and Greeks went to Bender to see it. The object of Charles was to induce the sultan to join him against the emperor of Russia, and, to a certain extent, he succeeded; for after many delays, the sultan declared war against the Russians; and the Czar Peter led an army into Moldavia, whither the grand vizier, at the head of a large body of Turkish forces, marched to oppose him.

The Russians encamped on the banks of the river Pruth, in a situation where they were soon hemmed in by the Turks, in such a manner that their destruction seemed certain. Instead of fighting, however, the vizier was induced to allow the czar to withdraw his troops, and return home, to the vast displeasure, as may be imagined, of the Swedish king, who had fully anticipated the pleasure of seeing his great rival as completely beaten, as he himself had been about two years before, at Pultawa. The vizier had been bribed by rich presents to let the Russians escape; but he contrived to justify himself with his master, notwithstanding all the efforts of the king of Sweden to expose his duplicity.

This made Charles so angry, that he behaved very rudely to the grand vizier, with whom he held several interviews; and at length, his conduct becoming out-

rageous, it was found necessary to insist on his quitting the Turkish territories. This he absolutely refused to do; therefore, an order was given that no more provisions should be carried to his camp; on which he sent word to the sultan, that he could not go unless he had money to pay the debts he had contracted since his arrival; but this was only an excuse for delay, as the sultan had defrayed all his expenses since he had been in Turkey, which was now above three years.

Achmet, however, being desirous to get rid of him at any cost, sent to the pacha of Bender a thousand purses of gold, with orders to deliver them to the king as soon as he should be ready to depart; but Charles having contrived to get the purses into his possession, by making a show of preparations for his journey, suddenly pretended to change his mind, and would not go; which made the sultan so indignant, that he called his ministers together in haste, to concert measures for expelling his troublesome guest by force, since he would not go by fair means. "I never knew this king of Sweden," said he, "till he came to seek shelter in my dominions; yet I have afforded him all the rites of hospitality; I have maintained his officers, his ministers, and his soldiers, for the space of three years and a half; I have given him the money which he wanted, and have never ceased to heap benefits upon him; yet he will not depart in peace. Can I then be called cruel or unjust, by other nations, if I resort to force to compel this prince to leave my country, where he is now remaining, to the great inconvenience of the state?"

Every one agreed that he would be quite justified in adopting such a measure, and an order was sent to the pacha of Bender to commence hostilities against the

king of Sweden, if he did not immediately take his departure.

Charles was so enraged, that he declared they might besiege his house, which was soon surrounded by the Janissaries, who made prisoners of all the Swedish soldiers, of whom there were not more than three hundred. Charles, though left alone, madly persisted in defending himself; and, shut up in one of his apartments, continued to fire, through some small loop holes, on the Turkish soldiers, who at last set fire to the house, by which expedient they obliged him to come forth, and secured him.

The pacha had all the time been quietly seated in his tent, smoking his pipe, and awaiting, with undisturbed countenance, the event of this extraordinary, and almost laughable conflict. When the king was brought into his presence, he saluted him with the utmost gravity, saying he was glad to see him alive and unhurt, a compliment that was not very courteously received by the angry monarch, who considered himself an injured person. He was now removed to Demotica, a small town near Adrianople, where he was told he must remain under restraint, until he chose to quit the empire; which he at length consented to do, to the great joy of the sultan, who, in addition to numerous presents, which he bestowed upon him, readily furnished him with more money, and a guard of honour, to escort him to the frontiers.

Soon after this event, the Turks went to war with the Venetians, for the recovery of the Morea, which had been ceded at the peace of Carlowitz. The grand vizier conducted this enterprize, and reconquered the peninsula; but he was not so successful in another quarter, for the

emperor of Germany, Charles the Sixth, thinking himself bound to support the Venetians, declared war against the Ottoman empire, and the Turks were again opposed by prince Eugene, who gained a brilliant victory over the grand vizier, near Peterwaradin, on the borders of Hungary; after which the victorious general took both Temeswar and Belgrade, and thus completed the conquest of Hungary, in 1718; and, shortly afterwards, peace was made between the Turks, the Austrians, and the Venetians.

About this time, there was a revolution in the Persian empire, which afforded the grand signior an opportunity of extending his dominions in the east. The Afghans, a people who inhabited a country contiguous to Persia and Hindostan, and were subjects to the king of Persia, had revolted; and Mahmoud, their chief, having conquered nearly the whole of Persia, and deposed the reigning monarch, had placed himself on the throne. Some of the provinces, however, espoused the cause of the expelled monarch, and the whole country was disturbed by civil warfare.

The sultan took advantage of these troubles to send out his armies against the Persian empire, where several important conquests were made; but the progress of the Ottoman arms was stopped by the appearance of one of those extraordinary men, who, like Zinghis Khan and Tamerlane, seemed born to make extensive conquests.

Nadir Kouli, or, as he was more frequently called, Kouli Khan, was the son of the governor of a small fortress in Khorasan; but being defrauded, by an uncle, of his father's property, he had no means of supporting himself and an aged mother, but by cutting wood in a neighbouring forest, and carrying it (by the aid of a

camel, (his sole inheritance) to different towns to sell; and thus he contrived, for some time, to earn a scanty subsistence, till he was made captive by a tribe of Tartars, and carried into slavery.

After remaining four years among these barbarians, he was taken into the service of a bey, or governor of one of the provinces; and as he displayed great military talents, he was made commander of a troop of horse soldiers; but having quarrelled with his patron, he was degraded from the command. In revenge, he turned robber, and soon found himself the captain of numerous banditti, whose daring exploits made them the terror of the whole country.

Kouli was still exercising his profession as a bandit chief, when Shah Thamas, the Persian monarch, was dethroned by the Afghans, and the Turks declared war against the empire. His band being brave and numerous, he boldly offered his assistance to the deposed sovereign, who gladly accepted his services, and was, in the end, restored to the throne. The Afghans were entirely driven from the country, and the restored sovereign bestowed on Kouli, the chief command of the Persian armies, with the title of Kouli Khan, being much the same as lord Kouli and also gave him the privilege of adopting the name of Thamas, which was considered one of the greatest honours that could be conferred at the court of Persia.

In the meantime, the Turks were pursuing their career of victory, and had made themselves masters of several provinces; and soon after the restoration of Shah Thamas, they marched towards Ispahan, intending to besiege that capital. Kouli Khan, being then in another part of the empire, the Shah took the command of his

own army, and met the Turks on the plains of Eryvan, where he lost a great battle, and signed a treaty of peace, by which he gave up all claim to several of his finest provinces; and among others, to Georgia and Armenia, which had been conquered by the great Shah Abbas in the time of Amurath the Fourth.

Kouli Khan was so much displeased at the terms of this treaty, that he was ungrateful enough to employ the power to which he had been raised, against his royal benefactor, whom he deposed, and placed on the throne the young prince Abbas, who was a mere child; so that Kouli was in fact master of the empire. He immediately demanded of the Ottomans, a restoration of the provinces that had been ceded by Shah Thamas; but the demand being resisted, it became necessary to renew the war, for which the sultan had neither money nor inclination.

However, as a war appeared inevitable, the expenses of it were to be defrayed by a new tax, levied on the people, a measure that in Turkey, was almost sure to cause an insurrection. The capital was in a state of tumult. Incited by the Janissaries, the people loudly demanded that the sultan should be deposed; and as he knew that opposition would be vain, he went directly to the apartments where his nephew, Mahmoud, was confined, and quietly resigned himself to solitude for the remainder of his life, while Mahmoud went forth to take his place on the throne. This revolution happened in the year 1730, Achmet having reigned nearly twenty-eight years.

The first act of the new sultan was to abolish the tax that had caused the insurrection; but as the troops did not even then lay down their arms, and continued to

behave in a very tumultuous manner, he had the ring-leaders secured and instantly put to death; and thus, for a time, restored tranquillity to the city.

The Persian war was now renewed with Kouli Khan, who had usurped the sovereign power, under the title of regent. As the Russians, however, siezed this opportunity of invading the Ottoman dominions, on the coast of the Black sea, the sultan made peace with the Persian chief, by giving up Armenia and Georgia, and employed his troops to check the progress of the Russians, and the Austrians, who were in alliance with them. This war proved more fortunate, as the Turks not only recovered the town of Belgrade, and the whole province of Servia, which had been yielded to Austria by the last treaty; but they concluded an honourable peace, that secured tranquillity to the empire for many years.

Mahmoud was a mild and humane prince, but he gave too much authority to the chief officers of the seraglio, some of whom were very tyrannical, and extorted money from the people under various pretences, and by the most unjust means. The rich, who were afraid to make any show of wealth, either in their apparel or their houses, placed their money in the hands of bankers; but when this system became known, the bankers were sometimes put to the torture, to oblige them to give it up. Then the corn was sold at so high a price, that the poorer sort of people were greatly distressed by the dearness of bread; so that, although the political affairs of the country were in a prosperous condition, the mass of the population was not suffered to benefit by the blessings of peace and plenty.

The sultan, in the meantime, was very much engaged with a new manufactory he had established for making

fine woollen cloths, to supply the place of the cachemeres of the east; which, since the civil wars of Persia, had become very dear, and were scarcely to be procured, at any cost, in Turkey. Mahmoud, therefore, who was fond of mechanical arts, caused workshops to be erected within the walls of the seraglio, and engaged weavers from the isle of Scio, who were very skilful in the manufacture of silks and woollens.

It was in consequence of giving his time and attention to these pursuits, that Mahmoud entrusted the government so entirely to others, that he knew nothing of the distresses of his subjects, until one of the viziers, a very old man, ventured to inform him of the oppressive conduct of those in whom he placed his confidence. The sultan listened to his representations, enquired into the evils complained of, and having satisfied himself that some of his ministers were utterly unworthy of the trust reposed in them, he gave orders for their immediate execution.

Among those who justly suffered death on this occasion, was the Kislar Aga, or chief of the black eunuchs, an officer of great authority in the state, and who had been the sultan's chief favourite. The remainder of Mahmoud's reign was peaceable and fortunate. Beloved and respected by all, he might have been one of the happiest, as he was one of the best, of the Turkish sultans, had he not suffered very severely from ill health, which confined him almost entirely to the palace.

I have already observed that it was a custom for the sultan to go in state, every Friday, to the mosque; but Mahmoud, during the last few months of his life, was unable to do so, and the people, not seeing him as usual, concluded he was dead; and such a tumult arose

in the city; that he was persuaded to go once more, that they might be satisfied that he was alive; but the exertion was too much for the feeble frame of the dying monarch, who expired on his horse in returning from the mosque. He had reigned twenty-five years, and his death was much lamented.

The short reign of his brother, Osman the Third, was not distinguished by any event of importance. The new sultan, who was a fickle, weak minded man, made a number of frivolous regulations, with regard to the dress of females, and ordered that no woman should appear abroad on a Friday. The ladies of Turkey were, at this period, in the habit of wearing a very high head dress, shaped like a horn; a fashion not approved of by the sultan, who made an edict that no head-dress should exceed a certain height.

The ladies, however, being unwilling to comply with this mandate, tried a mode by which the muslin tower might be drawn down, or raised at pleasure; so that when they went visiting, they could lower it as they passed along the streets; but as soon as they were safe within the harem of a friend, they could instantly elevate it to the forbidden height.

It was also ordered that females should not go shopping, which was one of their favourite amusements; and that they should have their ferigees, or mantles, made of coarse cloth, instead of fine cachemere; and so strictly were these laws enforced, that the police officers were charged to cut every cachemere cloak they met with. But among other curious regulations made by this reforming monarch, was one which enacted that when ladies went on the water in caiques, which were light pleasure boats, much used by the inhabitants of

Constantinople, they should be rowed only by boatmen with long beards. Other laws were made respecting hawkers and pedlars, who were not to sell goods in the streets, as this mode of dealing was thought to be an injury to the shopkeepers.

All kinds of trades were carried on in Constantinople, and every trade had a chief, whose authority extended over all persons employed in that particular calling; and to him all masters applied when they had any complaints to make of their workmen, whom the chief could punish as he thought fit. The principal handicraft trades were those of tailors, slipper-makers, pipe-makers, and cap makers; the last being the manufacturers of the woollen caps, which are worn by the Turks, under their turbans, and which are indispensable articles of dress, because the head is always shaved. The manufacture of counterpanes also employed a great number of persons in Constantinople, as they were all made by the hand, being lined and padded with cotton. Some of them were extremely rich and beautiful, being made of gold and silver brocade, silks, and other costly stuffs; but those commonly used were of printed calico.

In the early part of the reign of the emperor Mahmoud, there was only one solitary printing-press at Constantinople, and it had met with so little encouragement that it was given up; a proof that literature was not much cultivated in the dominions of the grand signior.

Osman the Third died in the year 1757, after a brief reign of three years.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

MUSTAPHA THE THIRD.

1757 TO 1774.

MUSTAPHA the Third, who was a son of Achmet the Third, had passed his life, up to the age of forty-one, in that seclusion to which the princes of his race were doomed, unless called to the throne by some unexpected event. Yet the mind of this monarch was not uncultivated, and he was possessed of many good and great qualities; but his talents were of a pacific nature, and but little calculated to protect the empire from the encroachments of the Russians, who had, for some time past, been gradually gaining more and more ascendency over it.

The first years of the reign of Mustapha were spent in making salutary reforms in the state, among which was the revival of sumptuary laws, for the purpose of checking the extravagance of the Greeks and Armenians, who were much addicted to luxurious living. He was frugal in his own expenses; and, although his manners were rather austere, he was humane and just towards every one.

It happened, a few years after his accession, that the king of Poland, Augustus the Third, died, and great troubles arose in that country, in consequence of the interference of other states, respecting the election of a new sovereign. The empress Catherine of Russia, was

one of those who took an active part in the dispute, her object being to make herself ultimately mistress of Poland, or, at least, of a share of it; but as it was for the interest of the grand signior, to prevent the Russians from extending their power, which was already too great for the safety of the Ottoman empire, he found a pretext for declaring war against them, and began to make vast preparations, both by sea and land, for commencing hostilities.

About this time, a revolution took place in Egypt, which was seldom in a very tranquil state, nor was it likely to be, whilst the provinces were governed by Mameluke beys.

During the reign of Mahmoud, one of these officers, named Ibrahim, had expelled the Turkish pacha, and seized on the Government; and at his death, which happened in the same year that Mustapha ascended the throne, the Mamelukes of his court contended for the sovereignty, and a civil war was carried on for several years, in which most of the claimants were slain, and the victory rested with Ali Bey, who made himself master of all Egypt, and assumed the title of sultan. This remarkable person, who was born in Syria, had been brought from his own country, whilst yet a youth, and sold in the slave market at Cairo; but being possessed of great talents and an aspiring mind, he, after a variety of adventures, was appointed one of the twenty-four beys of Egypt; and in the war that followed the death of Ibrahim, he was the conqueror.

The Porte, as the Ottoman government is usually called, was at this time so much occupied with making preparations for the war with Russia, that very little attention was paid to the affairs of Egypt; so that Ali

Bey met with no opposition to his ambitious career, and openly declared himself an independent sovereign. The whole country of Egypt was at this time overrun with robbers, and there were villages on the banks of the Nile, entirely inhabited by pirates; so that no road was safe, and the communication between the provinces was much interrupted.

The first care of Ali Bey was to remedy this evil, and he took such effectual means of doing so, that, in a very short time, there was scarcely a robbery heard of in all Egypt; and a wish he was heard to express seemed about to be realized, that every one of his subjects might be able to carry his purse in his hand, and leave his doors open, even at night, without risk.

Having obtained the throne of Egypt, the ambition of Ali Bey led him to attempt the conquest of Syria, but he waited till the Turks had actually commenced their first campaign against the Russians, when, knowing that they could not spare any troops to oppose him, he led his armies into Asia, where we must leave him for awhile, to relate the misfortunes of the Turks in Europe. A large army, headed by the grand vizier, had marched from Constantinople to the banks of the Danube, while the Tartars of the Crimea were laying waste the frontiers of Russia, by burning down the towns and villages, and carrying away the inhabitants into captivity. The grand vizier was met by the great Russian generals, prince Galitzin and count Romanoff; and after several engagements, in which fortune inclined sometimes to one party, sometimes to the other, the Russians took by storm the fortified town of Bender, after a siege of two months; and followed up this victory by making themselves masters of the two fertile provinces of Mol-

davia and Bessarabia, the inhabitants of which, to save their villages from destruction, submitted without resistance.

Elated with these successes, the Russians sent a fleet into the Archipelago, not for the purpose of attacking the Greek provinces, but to incite the Greeks of the Morea to revolt against the Turkish government, offering to assist them in an attempt to recover their ancient freedom. Nothing is more easy than to make people dissatisfied with their rulers; and the Greeks, who had hitherto been living very contentedly, and were seldom interfered with, so long as they paid their tribute, suddenly raised the cry of liberty, and the whole peninsula of the Morea was soon in a state of insurrection.

This rebellion was an unfortunate event for the Turks, just at a time when they wanted all their soldiers in another quarter; however, a body of troops was sent by land into the Morea, to oppose the insurgents, while a large armament sailed to attack the Russian ships in the Archipelago. By sea, as well as by land, the Russians still maintained their advantage; and after a terrible engagement, they drove the Turkish fleet into a narrow bay, and set it on fire, in the night, by aid of fire ships; as part of the Spanish armada was destroyed by the English, in the time of queen Elizabeth.

One vessel alone escaped this dreadful conflagration, and brought the calamitous news to Constantinople. This fortunate bark was commanded by a man named Hassan, who was made capitan pacha, and afterwards became grand vizier. Hassan was a Persian by birth, and was no less distinguished by his personal attractions, than by his invincible courage and enlightened mind. In consequence of his extreme beauty when a child, he

was kidnapped and sold for a slave; but after some years of bondage, he made his escape, and entered into the service of the Algerines. Chance, at length, introduced him to the notice of the sultan, who was so pleased with his elegant manners and spirited address, that he gave him the command of the ship, which, by his intrepidity, was saved from the calamity I have just related.

After he was promoted to the rank of capitan pacha, Hassan founded several useful institutions for the improvement of the navy, such as schools for the study of naval tactics, geography, astronomy, and other sciences, calculated to make accomplished seamen.

Soon after the destruction of the Turkish fleet, the plague broke out in the Russian army, and spreading, with frightful rapidity, from town to town, reached the city of Moscow, where hundreds daily fell victims to its ravages. This calamity damped the ardour of the people for war, and thinned the ranks of the Russian troops. But the winter put a stop to the pestilence; the armies were recruited, and more victories were gained over the Turks, the most important of which was the conquest of the Crimea, by prince Dolgorucki.

In the meantime, every part of Syria had been disturbed by wars and insurrections. Ali Bey, the usurper of Egypt, had made several considerable conquests, and would probably have established his dominion over the whole country, had he not been deserted by his principal general, Mohammed Bey, who fled into Egypt, followed by numbers of the soldiers, where he soon raised a strong party to oppose the return of Ali, whose place on the throne of Egypt he himself was ambitious of occupying. Ali pursued the traitor, and gave him battle, but

his career was at an end, for he died of the wounds he received in this engagement, and his head was sent as a trophy to Constantinople. Mohammed now became ruler in Egypt, and contenting himself with the title of pacha, made submission to the sultan as his vassal, and received permission to carry on the war in Syria, against the revolted pachas.

It was just at this period, the beginning of the year 1774, that the sultan Mustapha died, leaving the empire to his brother, Abdul Hamyd, to whose care he recommended his only son, Selim, whom he considered as being yet too young to reign.

ABDUL HAMYD.

1774 TO 1789.

Abdul Hamyd, who was now fifty years of age, had been immured within the walls of the seraglio since his childhood; still, he had made so good a use of his time, that he was the most enlightened prince who had ever yet ruled over the Ottoman empire, and gave a proof of the superiority of his mind, by breaking through the cruel custom of keeping the heir to the throne in almost solitary confinement; so that when he rode out, his young nephew might be seen riding by his side, to the great wonder and admiration of the people.

The good sultan altered many laws that had been made in the ages of barbarism, and substituted others more suitable to the times; for although the Turkish laws contained in the Koran are forbidden to be abolished, still most of them admit of several interpretations, and, therefore may, in fact, be altered, by giving a new meaning to the original words. Abdul Hamyd also made great improvements in the administration, and redressed many of the grievances complained of by the people of the provinces, whose governors were, in most instances, their oppressors.

The country was now so weakened by repeated losses, that it was found necessary to conclude a peace with the Russians, who being the stronger party, of course dictated their own terms, which were these: The Tartars of the Crimea were to be declared independent of the porte, and were to be governed by a sovereign of their own, with the title of khan, which, among the Tartars, has the same signification as the word king; the merchant ships of Russia were to be free of all the Turkish seas; the Russians were to retain possession of the whole territory of Azof, and some fortresses on the Black sea, with all the countries between the Bog and the Dnieper, where the empress afterwards built the city of Cherson.

The Turks, on their part, regained the provinces of Wallachia, Moldavia, and Bessarabia, with the islands of the Archipelago; but these acquisitions did not compensate for the concessions they had been forced to make, as in giving up the allegiance of the Tartars, they had lost one of their chief defences against Russia; and by admitting the vessels of that country into their seas, they had placed their capital in danger of being at any

time assailed on the least dispute that might occur between the two empires.

In the meantime, the affairs of Egypt and Syria were in as unsettled a state as they had been during the last reign. Mohammed bey had died in Syria, in the midst of warfare; and a contest had arisen in Egypt, among several of the beys, as to who should succeed him. At last, two of them, Murad and Ibrahim, having overcome the rest, and agreed to share the government between them, continued to rule as joint pachas for many years.

While these events were taking place in Egypt, a new war broke out between Turkey and Russia, respecting the Crimea; for the empress of Russia having taken offence at the friendly intercourse that subsisted between the khan of the Tartars and the sultan, Abdul Hamyd, had expelled the former, and placed another khan in his room; on which the deposed sovereign applied for aid to the sultan, who, in the hope of recovering his own authority over the Tartars, made this a pretext for going to war again with Russia, and drove the new khan from his territories.

The empress of Russia now determined to make the Crimea one of her own possessions; and having sent a large body of troops to occupy that peninsula, she first restored the fugitive khan, and then obliged him to resign his dominions to her, as if by his own free will, and thus the Crimea became a part of the Russian empire. It is a fine and well cultivated country, and its scenery is diversified with beautiful gardens, fertile meadows, and fruitful valleys. Many streams flow from the mountains, and traverse the plains in various directions, forming, in their course towards the sea, a number of cascades. Some of the mountains are covered with

forests, which produce valuable timber; and on the plains, are extensive corn fields, and plantations of hemp and tobacco.

The acquisition of this country gave the Russians great advantage over the Turks, who nevertheless continued the war; which was still going on when Abdul Hamyd died, in 1789, having reigned fifteen years.

SELIM THE THIRD.

1789 TO 1808.

The French revolution was just breaking out at the time when sultan Selim ascended the Ottoman throne; but its effects were not felt in Turkey until Bonaparte's memorable invasion of Egypt and Syria, some time afterwards.

Selim was an amiable and a talented prince, and free from the prejudices that had hitherto prevented the Turks from profiting by the knowledge of more enlightened nations; but he had not sufficient energy of character to combat the difficulties by which he was surrounded.

The Christians in many parts of Servia, Bosnia, and Albania, were in rebellion; the pacha of Syria had declared himself independent of the porte; the chief towns of Arabia were in the possession of a religious sect, called the Wahabites, who were professed enemies of the Mohammedan faith; the Beys of Egypt were all

in arms against each other; and the united forces of the Russians and Austrians were pursuing the war with unvaried success.

Distracted by these manifold troubles, the sultan was glad to make peace with Russia, by making fresh cessions of territory; and thus the Turkish empire was left still weaker than before. The depressed state of the country was a source of deep sorrow to the noble-minded Selim. This prince, who was capable of appreciating the superiority of other nations, not only in power, but also in knowledge, was anxious to introduce European arts among his people; and with this laudable view, he gave a kind reception to all foreigners of talent, re-established printing offices, and did not hesitate to employ Christian workmen; but the prejudices of the Turks were not to be speedily or easily overcome; nor did they like any innovations on their old customs; so that the efforts of the grand signior to promote science and learning, only served to make him unpopular.

In the meantime, the French revolution was going on; and Bonaparte, who had already conquered Italy, undertook his famous expedition to Egypt, where the two Mameluke beys, Murad and Ibrahim, were still at the head of the government.

He landed near Alexandria, and marched immediately to that city, which was surrendered, without opposition, by the affrighted inhabitants; whose houses were broken into and plundered by the French soldiers, who took away all the money, plate, and jewels, they could find.

From Alexandria they proceeded to Cairo, and were met by an army of Mamelukes in the plains near the Pyramids, where the French gained a signal victory, and took possession of the capital.

Murad and Ibrahim fled, the people every where submitted, and Bonaparte thus became master of Egypt. His motive for invading that country was to open a passage to India, where he hoped to make great conquests, and thereby ruin the British trade to the East; but in this hope he was disappointed, for the English, being anxious to stop his progress, sent out a number of ships under the command of Admiral Nelson, who attacked and destroyed the French fleet in the battle of the Nile.

This calamity did not prevent Bonaparte from pursuing his original design, and he set forth at the head of ten thousand men on his perilous expedition across the desert that separates Egypt from Palestine. On his arrival in Syria he conquered several towns, and among others, that of Jaffa, mentioned in Scripture under the name of Joppa, where an act of cruelty was perpetrated, that must always be a stain on the memory of the French Emperor.

After the town had surrendered, four thousand men, chiefly Albanians, who had laid down their arms and surrendered themselves prisoners, were brought to the camp, to the great displeasure of Bonaparte, who seemed to think it would have been much better if all these poor fellows had been put to the sword. He was very angry with the officers who had accepted their submission, saying, he had neither provisions for their sustenance, nor ships in which he could send them to Egypt; and for three days it was a subject of debate what was to be done with them, when, dreadful to relate, it was determined to kill them; and this barbarous resolve was carried into execution, by crowding from one thousand to twelve hundred of the wretched

victims together with their arms bound, and firing upon them, till they were all dead.

After this inhuman deed, Bonaparte laid siege to St. Jean D'Acre, a city famous in the history of the Holy wars, as it was the landing place of the Crusaders, and therefore sustained many sieges in those chivalrous times. The capture of this town, after a long siege, was one of the renowned exploits of Richard the First; but the lion-hearted hero of England was more fortunate than the French general, who was here completely defeated by the pacha Djezzar, and Sir Sydney Smith, an English admiral, who was sent out from this country to assist in expelling the French from Syria.

Bonaparte was greatly mortified at this failure, which put an end to all his hopes of conquest in the east, and obliged him to return to Egypt. The sufferings of the soldiers, in their retreat across the hot sandy desert, were lamentable, for they had no shelter from the burning heat of the sun, and no water wherewith to allay their raging thirst. Many of the wounded were carried in litters, but those who carried them were often compelled, from exhaustion, to relinquish their burthens, and leave their comrades to die on the scorching sands.

In the meantime, the Russians and the Turks, so long and so often opposed to each other in the field, united their forces, for the purpose of expelling the French from Egypt, as also from several islands of the Archipelago, which they had taken from the Venetians. These islands were seven in number, namely: Corfu, Cephalonia, Santa Maura, Ithaca, Paxo, Zante, and Cerigo; and as soon as they were all recovered from the French, the Turkish and Russian governments agreed to form them into an independent state, which has since been known

by the name of the Ionian republic, and is at present under the protection of Great Britain.

This was in 1799, and in the following year another expedition sailed from England to Alexandria, where the brave general Abercrombie lost his life, in a battle fought with the French, near that city. The battle of Alexandria was not decisive, and the war was continued till the autumn of 1801, when the French, finding it impossible to retain their conquests in Egypt, consented to withdraw from that country, which was thus again placed under the Turkish dominion. The Turkish empire still remained in a very unsettled state, being harrassed by continual rebellions, and the prospect of fresh wars; for the new emperor of Russia, Alexander, was already seeking a pretext to renew hostilities.

In the midst of these perplexities, Selim thought it would be wise to strengthen both his army and navy, and as he had enjoyed many opportunities of observing the superiority of European tactics, he formed a new regiment of soldiers, who wore the European dress, and were instructed according to the French system of discipline. They were called Nizami Djedid, or, the new regulation; and barracks were built for them about three miles from Constantinople, to the great discontent of the Janissaries, who were extremely jealous of these new troops. Neither were they regarded with a very friendly eye by the people in general, who were always opposed to any improvements of Christian origin, and above all to the adoption of the costume worn by a Christian nation.

In the year 1806, a fresh quarrel broke out between Russia and Turkey, and at this time, for reasons which need not be here entered into, the English government

made an alliance with the emperor Alexander, and declared war against the Ottoman porte. The emperor of Russia required that the sultan should give up Moldavia, Wallachia, and the two forts of the Dardanelles, and break off his alliance with Bonaparte, who was now emperor of France.

These conditions were refused, and hostilities were commenced, by sending ships to blockade the strait of the Dardanelles; but the war had not made much progress, when a revolution took place at Constantinople, which cost the sultan his throne, and eventually his life.

The Janissaries were, as usual, the leaders of the insurrection, which began in consequence of a dispute between one of their own order, and one of the new soldiers, each of whom was joined by some of his comrades, and a conflict ensued, in which lives were lost on both sides. The tumult soon became general, for the people were just at this time in a discontented mood, on account of the high price of provisions, which had become dear and scarce, owing to the blockade of the Dardanelles, through the strait of which no ships could now pass with the usual supplies for the capital.

The Janissaries took advantage of this circumstance, to inflame the minds of the people against the sovereign, whom they had resolved to dethrone; yet they would take no decided steps without the sanction of the mufti, as if they were only actuated by zeal for the public good. But they well knew that the mufti would be afraid to oppose them; and in full confidence that his answer would be favourable to their views, they proposed, as a question to him, whether a prince, who had introduced among true believers the manners and customs of Infidels, was worthy to retain his exalted dignity.

The mufti gave the reply he dared not withhold; and the rebels then proceeded to demand that the sultan should be deposed, and the sentence was pronounced accordingly. The fallen monarch was imprisoned in a secluded apartment of the seraglio; and his cousin Mustapha was proclaimed sultan, and went in procession to the mosque, where he was solemnly inaugurated on the twenty ninth of May, 1807.

The new sovereign was a mere cipher in the government, being obliged to act entirely according to the dictates of the insolent soldiery, whose tyranny soon caused the people to wish for the restoration of Selim. Nothing could exceed the confusion that prevailed in Constantinople during two months of mis-rule; when Mustapha pacha, a faithful adherent of the deposed sultan, and governor of Rudschuk, raised an army of Albanians, and marched to Constantinople, with the intention of endeavouring to replace his beloved sovereign on the throne; but when he reached the gates of the seraglio, he was shocked with the sight of the dead body of Selim, whom the new sultan had ordered to be put to death, in the hope that by so doing, he should be able to maintain his exalted position.

But the pacha Mustapha, who is better known by the name of Bairactar, supported by his forty thousand Albanians, deposed Mustapha the Fourth, and proclaimed his younger brother sultan of the Ottoman empire, by the title of Mahmoud the Second, on the 28th of July, 1808.

MANNERS AND CUSTOMS

OF

THE TURKS,

IN THE EIGHTEENTH CENTURY.

The nations of the east are not, like those of the west, subject to the changes of fashion; therefore, a description of the customs and manners of one century will be found, in all the most essential particulars, equally applicable to succeeding ages. No people, in this part of the world, had changed so little, in the space of three hundred years, as the Turks; so that I have very little to add to what has been said of them ages before, since they had not altered their style of dress, had not invented any new arts, nor had they adopted the inventions or improvements of other countries.

The customs of religion, which also influenced the customs of private life, remained the same, although they were not, perhaps, so strictly attended to as formerly. For instance, those who could afford it, did not refrain from drinking wine; and in consequence of indulging in this habit, they did not rise before day break, as all good Musselmans used to do; so that the divan was not opened till nine, instead of at sunrise; and as one bad habit led to another, prayers were often neglected, and the ablutions that preceded them, sometimes went little farther than a slovenly washing of the hands.

Men of rank, in Turkey, were generally very proud, and would not converse with foreigners, unless well assured they were persons of distinction in their own country. It was very customary for wealthy men in Turkey, who had no children, to adopt the children of poor persons, and bring them up as their own. A rich man, in such a case, having made choice of an infant, and obtained the consent of the parents to part with him, had to go before the cadi, and make a declaration that he took the child for his heir; and the parents, on their part, having declared they were willing to give up all claim to their offspring, he became the lawful heir of the person adopting him.

Another very general custom among the wealthy, was to build public inns, as Christian noblemen used to build monasteries. To each of these inns, which were called khans, were attached a mosque, a bath, and shops for poor mechanics, who paid nothing for living in them. All travellers had a right to enter the khans, which were in general so endowed, as to offer them supper and accommodation for the night, free of cost. They ate and slept in one large hall, divided into a number of compartments, in each of which was a chimney, where every traveller might dress the meat that was provided for him.

There were several khans at Adrianople, and they were also to be found in all the large towns throughout the Turkish dominions, for the establishment of public inns was an ancient custom in the east; as we may find in the Arabian Night's Entertainments, and other eastern tales.

Nor were these the only charitable institutions among the Turks, for to every large mosque was attached an imaret, which was also a public hall, in which the poor

were fed every day. The mosques were endowed with lands and revenues, to support this expense, as well as to maintain the imams, to supply oil for the immense number of lamps by which they were lighted, to keep them in repair, and to support a college for the instruction of young men studying the law.

The people living on mosque lands, were exempt from the oppressions of pachas, who had no power to exact anything from them; neither were they ever robbed or insulted by the soldiery, a grievance to which the people of the provinces, generally, were very much subjected.

In Servia, the poor peasantry were in complete slavery to the Janissaries of the garrison of Belgrade, who not only forced them to give personal service, without payment, but took away their sheep and poultry, and beat them if they dared to complain. The pacha of this province had very little authority, for whatever might have been his inclination to protect the people, he dared not interfere with the proud soldiers, who would very soon have silenced his interference, by strangling him with the bow-string, which was the common mode of inflicting death in that country.

The Servians were an uncivilised race of people, who lived in villages, composed of log huts, and mud cottages, thatched with straw. They clothed themselves with the skins of their sheep, cultivated their land, and paid their tribute out of its produce; but the tyranny of the Janissaries compelled many of them to become robbers, so that the forests of Servia were noted for banditti, and no travellers dared to pass through them without a strong guard, which, if they were persons of consequence, was furnished by the pacha at Belgrade.

But it was not only in Servia that banditti were to be met with, as the provinces much nearer to the capital were overrun by men of this profession, who intercepted the caravans, plundered the husbandmen, and laid waste the country.

It was very usual for the pacha, on being informed there were robbers in the neighbourhood, to send out a party of horsemen against them, with the promise of a reward for every robber's head they could bring back; but this was a very bad plan, for the men thus employed were sometimes tempted to bring back heads, whether they found any robbers or not, for it answered their purpose just as well, and gave them much less trouble to take off the head of a stray traveller, or wandering beggar, or any one who was not likely to be missed.

In consequence of the weakness of the late sultans, the pachas, and other government officers, had become very tyrannical, so that in some of the Greek provinces the taxes were made so numerous, that the people were obliged to conceal their money, for fear it should be demanded of them; and in Egypt they would not pay any taxes at all, until an armed force was sent to collect them; because they considered that, as long as they paid them readily, new exactions would be made.

Then corn was a monopoly of the government; that is, the growers were obliged to take it to Constantinople and sell it, at a price far below its real value, to the sultan and his ministers, who were thus enabled to make a large profit upon it; so that bread was always dear, although the farmers sold their corn at a very cheap rate.

The Turks were much addicted to the practice of taking opium, as a substitute for wine or spirituous

liquors; a habit that arose in consequence of their being prohibited by the Koran, against the use of strong drink; and was indulged in, to a great extent, by those who could not afford to buy wine, particularly by the old men, in all the country villages, who were fond of sleeping away the greater part of their time; but smoking was the constant and favourite pursuit both of old and young, when it was not forbidden by the sultan, and tobacco was now cultivated in several of the provinces.

The Turks were fond of playing at chess and draughts, but not for money, as that was contrary to their religion; and they had a peculiar custom of carrying always a string of beads in their hands, for the amusement of counting, and running them backwards and forwards on the string. Men, women, and children, all used these beads, not for any purposes of prayer, as they were used among the Catholics, but for the mere purpose of trifling away the time; a proof at once of their habitual indolence, and want of mental acquirements.

The carriages used at Constantinople were formed like waggons, but were covered with scarlet cloth, and enclosed with lattices. In the inside they were carpeted, and furnished with cushions, and they were drawn by oxen. These carriages were used by all the ladies, who could see through the lattices, without being seen themselves. But at this period the ladies were in the habit of walking abroad, taking care always to be muffled up in a veil and ferigee, which was a large cloth cloak with wide hanging sleeves; and as they passed along, all the men turned their heads away, lest they should be suspected of endeavouring to see the faces of the ladies, which would have been considered extremely rude.

This point of etiquette was carried to such an extent,

that if a man met his own wife in the street, he passed by without taking the slightest notice of her; and the lady would have been extremely displeased had he done otherwise, as it would have been a proof that he was looking at her in a more direct manner than was customary.

MAHMOUD THE SECOND

1808 TO 1839.

No sooner had the youthful sovereign been inaugurated, according to the ancient custom, by receiving the sword of his great ancestor, than he repaid the services of Bairactar, by making him grand vizier, and investing him with unlimited authority.

The new minister was a friend to all the reforms introduced by Selim, as he believed them to be the only means of saving the empire from destruction; therefore, he would not make any alteration in the new system, which caused the Janissaries to look upon him as their greatest enemy, and to take the first opportunity of raising a new rebellion.

Mahmoud had scarcely occupied the throne three months, when a fresh insurrection broke out at Constantinople; on which occasion the Janissaries, joined by the lower orders of the people, attacked the new soldiers, and set fire to the palace of the grand vizier, who took refuge in the seraglio, where he made preparations for putting down the rebellion by force. The whole city

was in the utmost confusion. Fires were blazing in all directions, swords clashing in every street, guns firing from the seraglio, and the ground was strewed with the dead and the dying.

This dreadful scene lasted two days, when the vizier, finding that he should be overpowered by numbers, retired to a fortress, where he had ordered a large quantity of gunpowder to be placed, and being pursued thither by a party of Janissaries, he set fire to the powder, which instantly exploded, destroying him and his enemies together.

The young sultan was very much grieved at the tragic death of his patriotic minister, and courageously declared that he would not give up the obnoxious reforms; but his palace being furiously assailed, he found it prudent to yield, at least, for the present, to the popular wish; and consented to abolish the European dress and discipline of his troops, and restore the privileges of the Janissaries, which had been much curtailed. After these concessions, the city was soon restored to its usual tranquillity. The shops and bazaars, which had been closed during the tumult, were re-opened; and the people resumed their usual occupations.

Shortly after this revolution, a peace was concluded between England and Turkey, which countries have been in friendly alliance nearly ever since; but the war with Russia went on till the year 1812, when the sultan made peace with the emperor Alexander, by giving up to him great part of the provinces of Moldavia and Bessarabia, with several strong fortresses on the frontiers.

In the meantime, a formidable opponent was rising to power in Egypt, in the person of Mehemet Ali, the Turkish pacha of that country. This chief, who has

since become so distinguished a character in the history of the times, was ambitious of making himself an absolute and independent prince; but as his object was not to be effected as long as the Mameluke beys had so much power and influence, he determined to get rid of them at once; and with this view he invited them to a festival at Cairo, to be given in honor of his son, Ibrahim, who had just been appointed commander-in-chief of an expedition against the Wahabites of Arabia.

The beys arrived at the castle on the appointed day, each attended by his suite, and wholly unsuspicious of the intended treachery. When, however, the gates were passed, and there was no possibility of escape, they were seized and beheaded, without a moment's delay. This barbarous deed was perpetrated on the first of March, 1811, and was followed by the execution of the chief Mamelukes, in all the towns of Egypt, so that Mehemet had nothing more to fear from that once powerful body. He was, however, nominally the vassal of the sultan; but, with the exception of paying tribute, he acted in all respects as an independent sovereign, which was the first cause, as we shall presently see, of the late war in Syria.

It was not long after the melancholy fate of the beys of Egypt, that signs of a revolution began to appear in Greece. The people had never been contented since the rebellion incited by the Russians, in the time of Mustapha the Third; and they were now preparing secretly for a second and more determined effort to free themselves from the Turkish government, and raise their country to the rank of an independent state.

The Greeks endeavoured to conceal their designs, until the time should arrive for carrying them into

execution; for their governors were in the habit, on the slightest rumour of insurrection, of forcing them to deliver up their arms. Since the former rebellion, great numbers of men had formed themselves into bands of robbers, in various parts of the country, under the command of chiefs, called Capitani; and most of these were engaged to join in the war of independence.

The downfall of Bonaparte had caused the Greeks to delay the revolt, as they had some hopes that the allied sovereigns, who had called together all the great powers of Europe, to settle the affairs of the different states, would emancipate Greece from the control of the Turks, particularly as the Russian emperor was among the number; but they were disappointed in this expectation; and in 1817, the Greeks were in arms against their Turkish rulers.

One of the most remarkable persons engaged in this war, was Ali pacha, an Albanian chief, who had once been a captain of banditti, but having rendered some services to the sultan, in the wars with Russia, he had been appointed governor of Yanina, a Greek province of Albania, where the ferocity of his disposition and unbounded tyranny, kept the whole country in a state of constant terror. Yet he was active and intelligent, fond of conversing with European travellers, and adopted many improvements suggested by them, with regard to making new roads, and extending the commerce of Greece.

In 1807, Ali had made an alliance with Bonaparte, from which time he had held himself almost independent of the Porte, and increased his dominions by the most cruel and arbitrary measures, putting to death, without plea or scruple, all who stood in the way of his ambition.

He never stirred out without his executioner by his side; and one of the unjust measures he adopted to increase his wealth and power, was to sieze on the property of all who died, regardless of the wants of their surviving families, who were often left entirely destitute; for he not only took possession of all their money, but also of their household goods, of which he sometimes made a public sale. In fact, Ali pacha was a greater robber, in capacity of a sovereign prince, than in that of a bandit chief.

This tyrant, however, from motives of policy, lent his aid to the insurgent Greeks; and in 1822, he was besieged in his fortress by the sultan's troops, and forced to surrender, on condition, however, that his life and property should be secure; and with this understanding, he retired to his summer palace, on the lake of Yanina.

In the meantime, however, Mahmoud had condemned him to death as a rebel, and those who were charged with the execution of the sentence, surrounded his palace, showed him the sultan's mandate, and required him to submit. The fierce old chief fought hard for his life, but was cut down, with six of his adherents, and his head was sent to Constantinople, to the great joy of the sultan, who was thus rid of one of his most formidable enemies.

The revolt in Greece, had, by this time assumed the form of a regular civil war. The Turkish pachas had shut themselves up in the fortresses, for safety; and Turkish troops had marched into all the provinces, to oppose the insurgents, who were in scattered bands all over the country, acting under different chiefs, and not in conjunction with each other, which was a great injury to their cause.

There are very different accounts given of the Greek

war, some accusing the Turks of all kinds of cruelty, and representing the Greeks as a suffering and injured people; others speaking in severe terms of the atrocities committed by the Greeks, and seeking to extenuate those of their opponents; but the circumstances of the taking of Tripolizza by the Greeks, and the massacre of the people of Scio, by the Turks, are sufficient proofs that both parties were guilty of abominable cruelty.

The Greeks had laid siege to Tripolizza, the seat of the Turkish government in the Morea, containing the palace of the Aga, and inhabited entirely by Mohammedans. This town was fortified and garrisoned by Turkish soldiers. The people within the walls were suffering from famine; and the governor had opened a negociation with the besiegers, during which hostilities were suspended; when, by an act of perfidy by no means uncommon during this war, the town was taken, and the whole garrison, with most of the inhabitants, were put to the sword. It happened thus.

Certain Greek soldiers, while the truce was pending, offered to sell some fruit to the sentinels on the ramparts, who were imprudent enough to help them up the walls, with their baskets of figs and grapes; but no sooner were they safely mounted, than they threw the sentinels over, and leaping down on the other side, undid the gates, when their comrades, who had watched the success of the manœuvre, rushed forward, and entered the town, where they killed above six thousand people, men, women, and children, and made prisoners of all the rest who were not fortunate enough to escape to the mountains.

Amid these horrors, and when the soldiers had plundered the town, the Greek peasants came down from the

hills, and carried away every thing that was left, even stripping the lead from the tops of the mosques, and wrenching off the locks from the doors; and when every thing moveable had been carried away, they brought their donkeys and loaded them with the doors and window shutters.

Many of the Greek chiefs who were very poor till then, gained a great deal of wealth by the sacking of Tripolizza, for the peasants were so ignorant of the value of the richest part of their booty, that they sold large diamonds for a sum equivalent to two or three shillings each; and the costly arms, and horse trappings of the Turks, for a price far beneath their real worth.

The unmerciful conduct of the Greeks towards the unfortunate Mohammedans of Tripolizza, was retaliated by the Turks in the Isle of Scio, which was inhabited entirely by people of the Greek nation, who had always been distinguished for their peaceable and industrious habits, being all occupied in commercial, or agricultural pursuits. The military government of the island, was conducted by a Turkish Aga, and the civil administration, by a Council of Elders, chosen from among the people; who remained very quiet, taking no part in the revolution, till the year 1821, when the people of Candia, and several other islands, having asserted their independence, and joined the Greek insurgents, the Sciotes began to shew signs of discontent, on which some of the Elders were imprisoned, and the property of many of the wealthiest merchants was seized.

Just at this time, a distinguished Greek chieftain named Logotheti, landed on the island with a few followers for the express purpose of inciting the inhabitants to revolt; and being joined by those who were

suffering from loss of property, they persuaded the poor ignorant peasants to take up arms against a government under which they, at least, were living very happily.

As soon as this was known at Constantinople, a powerful fleet was sent out, commanded by the Capitan Pacha, who had orders to take any means of putting down the insurrection; and a most revolting account indeed is given of the extermination of the Sciotes, of whom it is said, above twenty thousand perished by fire and sword, and as many more were taken prisoners, and sent to be sold in the slave bazaars at Constantinople and Smyrna.

The prosperity of this beautiful and populous island, was thus utterly destroyed; and it has since been a poor country, thinly inhabited, and exhibiting traces of desolation in every part. These instances will serve to shew the manner in which the Greek war was carried on, and to give an idea of the wretched state of the country, during the contest. Many of the towns and villages in the Morea, were reduced to ashes, for whenever the Turks were in possession of a place, they would set fire to the houses of the Greeks; who did not fail to retaliate on the Turkish dwellings, whenever they had the opportunity of so doing.

The chief leader of the revolution was a Greek nobleman named Alexander Ipsilanti; but the Greeks were bad soldiers, and all attempts to introduce a regular system of discipline among them, were in vain, and as the whole country was now without any sort of government, the chiefs or capitani as they were called, would not act in concert, but each pursued his own plan of fighting and robbing, at the head of his own troops, which usually consisted of the men of one village.

Ipsilanti was taken prisoner at Dragachan, in a battle which is remarkable for the fate of a number of young men who were under his especial command, and to whom he had given the name of the sacred band. These youthful patriots, who all fell in this fatal engagement, had mostly been educated in Germany and Russia, where they had been employed chiefly in merchants' counting houses, till the insurrection in Greece awakened their enthusiasm, and brought them back to fight for the liberty of their country; and their untimely end is still a source of sorrow to many respectable Greek families, now residing at Constantinople.

The chief was confined in a castle at Mongatz in Hungary; and his brother, Prince Demetrius Ipsilanti, who was an officer in the Russian army, hastened to Greece to supply his place. Under the auspices of this talented nobleman, who saw that the Greeks could not hope for success so long as they had neither laws nor rulers, a congress was formed of landed proprietors, clergymen, and merchants, who made new laws and regulations, and settled a plan for the future government of the country, which in January 1822, was proclaimed a free and independent state.

Still the war continued, and the sultan finding he was not able to overcome the rebels, sent to Mehemet Ali, the pacha of Egypt, for assistance. Mehemet fitted out a large fleet, the command of which he gave to his son Ibrahim pacha, who has the character of being extremely cruel and ferocious, and who arrived in the Morea about the same time that Lord Byron gained great popularity by his exertions in favour of the Greeks.

Lord Byron went to Greece with the intent of devo-

ting his talents and money to aid the cause of independence, and was invested with the chief command; but his career was brief, for he died in less than three months after his arrival, of a cold, caught by exposure to the rain, at Missolonghi, to the great regret of the Greeks, who testified their sorrow and gratitude, by a general mourning.

After this event, the war went on very unfavourably for the Greeks. Ibrahim pacha and his Egyptian troops spread terror and desolation around them, wherever they came, for they proceeded on the plan of exterminating the Greeks entirely; and as soon as they entered a village, they set it on fire, cut down with their swords all the men they found there, and took away all the young women and children, whom they sent to the slave market of their own capital, Alexandria.

It happened one holiday, that the women and children of two or three villages, not being aware that the Egyptians were near, went up to the monastery at Tripotamia to pay their customary devotions at the shrine, feeling the more secure, as most of their men had been gone out several days to guard the road from the enemy, so that all the protection they had, consisted of about twenty armed Greeks, who had remained to keep watch.

These poor people were assembled in the chapel of the convent, when the dreaded Moslem cry of "Allah! Allah!" was heard, and in an instant, the chapel was surrounded by Arabs, and a scene of horror ensued which I shall not attempt to describe; but when they were gone, and all was quiet again, one solitary monk crept from his hiding-place to mourn over the bodies of

his slain brethren, and he was living alone in that convent some years afterwards.

The few armed men who were in the chapel at the time of the attack, were all slain, and most of the females and their children were carried off by the Egyptians to be sold. In 1827, Ibrahim Pacha was in possession of nearly the whole of the Morea, where scarcely a town or village was left that had not been partly destroyed by fire, and depopulated by the sword.

In the meantime, a very important event had taken place at Constantinople, which was no less than the entire destruction of the Janissaries, who had so long ruled every thing their own way.

The sultan had resumed his plan of reform, which, as he had foreseen, caused an insurrection in the city, as before; but he was better prepared for it this time, having secured the services of the artillery, and even of some of the Janissaries themselves. As soon, therefore, as the tumult burst forth, the sacred standard of the prophet was unfurled, and the vizier, at the head of several thousand men, attacked the rebels with impetuosity, so that they were obliged to take refuge in the barracks, where they were assailed with cannon.

The barracks were then set on fire, and many who did not perish in the flames, were cut to pieces as they were endeavouring to save themselves by flight. Those who did escape, and were afterwards taken, were either executed as rebels, or banished from Constantinople; and thus the very name of Janissary became extinct.

Mahmoud had now no opposition to encounter in the new modelling of his army. The Turkish costume was entirely abolished; soldiers in the dress of Europeans, were to be seen at drill in every quarter of the city,

under the superintendence of Egyptian officers from Ibrahim's army, for the French system had already been adopted by Mehemet Ali, and the sultan himself soon afterwards laid aside the flowing robes of the east, for a frock coat and small cap, trousers, boots, and gloves, like those of other nations of Europe.

The war with Greece was now carried on with more energy than before. The grand vizier made several important conquests; and in May 1827, took possession of Athens, after a siege of some months, which very much disheartened the Greeks, who saw their cause on the point of ruin, for they were without a head, and their chiefs were too jealous of each other to co-operate for their mutual advantage.

At length a national assembly was held for the purpose of settling some plan for the public benefit; and it was agreed, that the Count Capo D'Istrias, a Greek by birth, but high in office at the Court of Russia, should be invited to become President of Greece, with the same powers as the President of the United States. The count obeyed the summons, and fixed the seat of his government at Napoli di Romania.

He made a great many reforms, and put a stop to much of the disorder that prevailed among the armed Greeks, who were but too apt to employ their weapons in plundering their own countrymen; so that in many parts of the country, the unarmed peasants were as much afraid of a band of armed Greeks, as they were of the Turks.

Capo D'Istrias established a regular form of government, but it was not much to the taste of the wild Greek chiefs, most of whom preferred being at the head of a troop of marauders, to serving in a regular army.

About the time that Capo D'Istrias was elected president of Greece, the sovereigns of Great Britain, Russia, and France, came to the resolution of interfering to put an end to the war between Greece and Turkey; which for six years had interrupted the commerce of Europe, in the Mediterranean sea.

Proposals were then sent to the sultan, that Greece should be formed into a separate state, with a national government, of which he should be the superior lord, and receive an annual tribute; but that, in every other respect, the Greeks should be independent of the Ottoman Porte, and at liberty to choose whether they would be governed by a monarchy, or by a republic. The sultan refused to admit the right of any foreign powers to interfere between him and his Greek subjects; on which those powers declared war, and the Turco-Egyptian fleet was attacked and defeated in the bay of Navarino, by the combined fleets of England, France, and Russia, October the twentieth, 1827. The news of this defeat caused great consternation at Constantinople, and the sultan very soon afterwards issued an order for the banishment of all the English, French, and Russians, from his empire.

The emperor of Russia then declared war anew on his own account, and as the sultan was obliged to employ the best part of his forces to prevent the Russians from taking all his frontier towns, he could not send any assistance to Ibrahim pacha, who, therefore, agreed with the English Admiral Codrington, whose fleet still blockaded the harbour, to quit the Morea, and return to Egypt.

Greece was now free, and the powers to whom the Greeks owed their liberation, took upon themselves to fix the boundaries of the kingdom, and to settle its future

government, which they decided should be a monarchy, governed by a Christian prince, and it was to comprehend the Morea, Acarnania, Attica, Bœotia, Ætolia, and the Cyclades; but not Candia or Samos, which were both to belong to the Turkish empire.

The war between Russia and Turkey went on very unprosperously for the latter. The Russians, after several conquests, entered Adrianople, in August, 1829, and the sultan, being then seriously alarmed for the safety of his empire, consented to make peace, granting many privileges to the Russians in Turkey, principally with regard to trade; and by acknowledging the independence of Greece.

In addition to these untoward circumstances, Mahmoud now began to perceive that Mehemet Ali was preparing to throw off his allegiance, and not only to separate Egypt from the Ottoman empire, but to extend his own authority over Syria, also; but the sultan was not in a condition to force him into submission; therefore, he continued to make terms, in order to gain time; and occupied himself meanwhile in pursuing the plans he had formed for the improvement of his empire and his people, by introducing among them the arts of other countries. The suppression of the Janissaries had removed the chief barrier to his projected reforms, as they were always opposed to any changes that might enlighten the people, and decrease their own influence; and Mahmoud himself now set the fashion of wearing the European dress, which was soon followed by the chief officers of state, the pachas, and great numbers of young men, who began to look upon flowing robes and turbans, as rather antique.

This alteration of the national costume, by putting an

end to the outward signs of distinction between Turks and Christians, produced a feeling of fellowship between them, which never would have been called into existence so long as their garments gave evidence that they were not of the same race.

Another step towards civilisation, was to allow more liberty to the female part of the community, who began to show themselves in the streets more frequently, and to go to the shops to make purchases whenever they pleased; but the time has not yet arrived for them to mix in society, like the women of Europe, although it may not be far distant.

This great improvement in manners has already taken place in Greece, among the higher circles, where, before the revolution, the ladies were as much secluded as in Turkey; but since the accession of king Otho, the Greek ladies, who never used to stir abroad without the thick veil to screen them from the eyes of the opposite sex, now go to balls and parties, and mix in society as freely as the ladies of England and France. That this will be the case at some future time, in Turkey, is the more probable, as it is not now uncommon for marriages to take place between the Turks and Greeks, so that their habits must in time assimilate.

The new king of Greece, who was chosen in consequence of the arrangement made by the allied sovereigns, was Otho, the second son of the king of Bavaria, who took possession of the throne in December, 1832. The president, Capo D'Istrias, had been assassinated in the preceding year, as he was entering the church of Napoli di Romania, by two sons of a Greek bey, in revenge for the ruin of their family by his arbitrary government. Otho fixed his residence at Athens, which had been

much injured by the war, but was speedily repaired and beautified, and is now the capital of Greece.

Sultan Mahmoud was still busily engaged in promoting various arts at Constantinople, and already had several steam vessels on the Bosphorus, constructed by English and Scottish engineers, who were employed in the government workshops at Haskoi, one of the suburbs of the city. But while he was thus employed, Ibrahim pacha, at the head of his father's armies, had entered Syria, taken St. Jean D'Acre, and gained a great victory over the Turkish army near Damascus.

This was followed by rapid conquests, until he was master of all Syria, had penetrated into Asia Minor, and was approaching the shores of the Bosphorus, having gained another great battle at Koniah, the ancient city of Iconium, over the grand vizier, Redschid pacha, who was made prisoner. Mahmoud was now seriously alarmed, for the Egyptians were within a few days march of his capital, and he saw no means of stopping their progress but by applying to his old enemies the Russians, for assistance; and to this dangerous expedient he resorted.

The emperor Nicholas readily acquiesced; but the other powers of Europe foreseeing all the ill-consequences of this alliance, which was likely, in the end, to place the Ottoman empire entirely under the control of the Russians, sent ambassadors to Constantinople, to dissuade the sultan from accepting the aid of the Russian emperor, advising him to make peace with Mehemet Ali, on any terms.

After some hesitation, this course was adopted, and a treaty was concluded between the sultan and the pacha of Egypt, by which the latter acquired more real power

than the sultan, being left in possession of Egypt, the isle of Candia, the greater part of Syria, the districts of Adana, and Jerusalem, with the privilege of conducting pilgrims to the Holy cities; and all this vast empire was now subject to the rule of a man who was once a poor orphan boy, selling tobacco in the streets.

From this period, to the breaking out of the Syrian war, which happened just before the death of Sultan Mahmoud, in 1839, no historical event of any importance, occurred; therefore, I shall fill up the interval with a sketch of the manners of the Osmanlis of the present day.

With regard to those peculiar customs, which depend on the religion of the Turks, scarcely any alteration has taken place, neither have their domestic habits materially changed, as the ladies still keep to their harems, or private apartments, where no man, except he be a physician, is allowed to enter. But they go to the mosques, to the bazaars, and to the theatres, for there have been two theatres lately built, one at Pera, and the other at Galata, for feats of horsemanship, and rope dancing, and as these are novel amusements, they are very well attended.

When the sultana, or any great persons honour these theatres with their presence, they go in a carriage, something like a covered waggon, drawn by bullocks, and attended by guards, who drive the vehicle into the middle of the pit, where it stands during the performance, the curtains being closed, to screen the ladies from the view of the audience.

Pera and Galata are the principal suburbs of Constantinople: the former being the fashionable place of residence for Franks of all nations; the latter, their

place of business, where they have their warehouses and counting-houses.

The Fanaar is another suburb, inhabited entirely by Greeks, and is a gay and pleasant part of the town, the chief street being situated on an arm of the sea, called the golden horn, where the ladies go out in pleasure boats, and often amuse themselves with fishing at the end of their gardens, which extend to the edge of the water. None but Mohammedans live within the walls of the city, which is called Istambol, and is not so pleasant as the suburbs, the streets being narrow, steep, and dirty, the houses mean, and all built of wood, and every window closely shut with blinds; whereas, in the Fanaar, they are open, and have balconies.

There are more holidays kept at Constantinople, than in any other city of Europe, owing to the existence of several religious sects, each having its separate sabbaths and festivals. Friday is the sabbath of the Mohammedans; Saturday, of the Jews; and Sunday, of the Christians; and they all have, besides, numerous holidays at various seasons of the year. On Sundays and Fridays, the burial places near Constantinople are like a fair, for it is a singular custom in Turkey to hold religious festivals among the tombs, which are covered with fruits, sherbet, ices, and all sorts of refreshments. Men and women sit in groups, smoking and drinking coffee; while swings and roundabouts are in motion on every side, and here and there parties of Greeks are seen dancing their national dances. The carnival is held at Pera, but only among the lower orders, for it is now considered vulgar to join in the masquerading.

There is a custom of allowing the peasants of Bulgaria, to come down from the mountains for one month in the

year, to beg in the city. They are quite in a state of barbarism, and wear coarse brown woollen garments fitting closely to their bodies, with sheepskin caps, and rough sandals, and go about in parties of three or four, dancing grotesquely, playing on a rude kind of bagpipes, and besetting all passengers, like the sweeps in England on May-day.

The streets of Constantinople are not lighted at night, so that they who walk out after dark, are obliged to carry lanterns. Among the reforms introduced by Sultan Mahmoud, is the establishment of a post, for the conveyance of letters, and the institution of colleges, for the study of medicine, and of sciences connected with naval and military pursuits. He also broke through a foolish prejudice against sending young men to be educated in other countries, and issued a firman, which authorised his Turkish subjects to go to France or England, for instruction.

Among the most remarkable of the additions made by the sultan to his regiments, are, the bands; which are composed of musicians who are partly Italians, but chiefly young Osmanlis, who have been instructed in music for the purpose, and are now able to execute some of Rossini's music with very good taste. Education, however, has yet made but little progress, and although a printing-press is established, there is not a shop for the sale of printed books in all Constantinople; and none of the women can either read or write.

A very large and important class of people in Turkey, consists of the Armenians, who are divided into two sects, Catholics and Heretics, the latter differing in some points of faith from the former. The Armenian Catholics dress and live like Europeans; but the Heretics wear an oriental

costume, consisting of red cotton trowsers, and a long striped tunic, bound round the waist with a large shawl, in which they usually carry a pen and ink-case, and over the tunic, they wear a long dark cloak, with sleeves.

The Armenians, who are the great merchants of the east, are generally very wealthy, and fond of money. Most of the labourers, and mechanics too, of Turkey, are Armenians, and they are also employed as Dragomans or interpreters. The office of interpreter used to be filled by Greeks, before the war of independence; but since that event, the Greeks have been excluded from all offices of trust, and are now neither allowed to practice the law, nor serve in the army.

The Franks residing at Constantinople, are protected by the laws of their respective countries, and cannot be punished by the Turkish laws, without the consent of their consuls, a freedom and toleration not yet allowed to foreigners by any other nation. The Turks still retain the oriental custom of sitting on the ground to dine, but knives and forks have lately been introduced, and many great men make no scruple of drinking champagne; therefore, it is evident that European customs are gaining ground in Turkey; and it is not impossible that, before long, Turkish ladies will be invited to dinner parties with their husbands, and sit on chairs, at table, and take wine, like their neighbours.

But the reforms of Sultan Mahmoud did not give general satisfaction, for the mass of the people were too ignorant to appreciate them, and fancied they saw in them only an attempt to assimilate the true believers, as they called themselves, to the Christians, whom they hated. Then there were certain classes who were opposed to the new system, because it interfered with their privileges, and

among these were the Ulemas, or doctors of law, whose influence was diminished by the progress of knowledge and civilisation. The popular discontent manifested itself by frequent conflagrations of parts of the city, and on one occasion, nearly the whole of the suburb of Pera was destroyed by fire.

In the meantime, Mehemet Ali, not satisfied with the immense concessions that had been made to him, was pursuing his ambitious career, with a view of making himself the absolute and independent sovereign of Egypt and Syria. Ibrahim Pacha, his son, did not keep at peace in the east, and it was evident that the only way to reduce these rebellious vassals to obedience, was to renew the war against them, and preparations were made accordingly.

In the year 1838, as soon as the Rhamazan and Bairam were over, the sultan gave orders for building ships, and made regulations for improving the condition of the navy. Arms and ammunition were sent to the army in Asia, to enable the vizier to check the progress of Ibrahim; and the sultan engaged an English naval officer, Captain Walker, to go out with the fleet to Alexandria, to assist the Turkish commanders with his knowledge and experience.

In May, 1839, the fleet was ready to sail, and Mahmoud, then in ill health, went on horseback, in his European dress, attended by a numerous train of officers, in blue frock coats, and red caps, to witness its departure. It was an animated scene. Immense crowds were assembled, the guns were fired, and as the ships sailed out of the harbour, the men gave three cheers, in the manner of British tars, the first time this had ever been done by Moslem sailors.

A few weeks after this event, died Mahmoud the Second, who is represented as having been one of the best sovereigns that ever occupied a throne. His death took place on the 28th of June, 1839, in the thirty-second year of his reign. He was succeeded by his son, Abdul Medjid, the present sultan.

PALESTINE;

OR,

THE HOLY LAND.

As we are now about to enter on the subject of the war in Syria, which has lately occupied so much of the attention of all Europe; it may be as well, first, to say a few words respecting the history of that remarkable country, which, from the creation of the world, to the present time, has been the scene of the most interesting and wonderful events that have occurred in the annals of mankind.

Palestine is that part of the present Turkish empire which extends from the coast of the Mediterranean to the shores of the river Jordan, and the Dead sea; and from the confines of Egypt to the mountains of Lebanon. It was one of the most fertile countries of the old world, abounding in wine, oil, honey, balsam, and all kinds of delicious fruits. It was in this favoured land that the first of human beings was created, and although

we cannot suppose that it is possible now to identify the spot where the garden of Eden once stood; a field is still pointed out to the traveller, near the city of Hebron, as the site of that blest abode. Palestine is the country where Abraham founded the Jewish nation, which, at first, consisted of twelve states, or tribes, each governed by a separate ruler, until they were all united by Saul into one monarchy, which was subsequently divided into the two kingdoms of Israel and Judah.

The customs and manners of the people, in the days of Abraham, appear to have been very similar to those of the wandering Arabs of later times, since we read in the Bible that they were in the habit of moving about with their flocks and herds, and setting up their tents wherever they found a convenient place of abode.

The Jews were, for many ages, a great and powerful people, and held an extensive empire, which has long since passed away, leaving no traces of their former greatness; but at the period when our Savour appeared upon the earth, this once mighty nation, after having experienced many vicissitudes, had at length fallen under the dominion of the Romans, and all their cities were ruled by Roman governors, the chief of whom resided at Jerusalem, and exercised sovereign authority over the whole country.

I need not speak of the rise of the Christian religion, in this part of the world, nor of the events that marked the period of Christ's sojourn upon the earth, which have thrown so deep and holy an interest around every place in the land where he performed his divine mission, although the face of the country is much altered since that time, in consequence of almost incessant warfare, and many revolutions; scarcely a town or village now

retains a single trace of what it then was, excepting the name.

The oppressive government of the Romans caused such frequent insurrections in the cities of Syria, that the Roman emperors at length resolved to put an end to the Jewish nation, and with this view the Jews were driven from town to town, till many thousands of refugees were crowded within the walls of Jerusalem, which was besieged by Titus and his Roman legions, when that stately city was laid in ruins, and all its wretched inhabitants were either put to the sword, or carried away into captivity.

The fall of Jerusalem is a memorable epoch in the history of the Holy Land, and may be considered as the termination of the empire of the Jews, numbers of whom, however, returned and dwelt among the ruins of their ancient capital, till it was re-founded as a Roman city by the emperor Adrian, who passed a decree that no Jew should be permitted to enter within its gates; and then that unfortunate people, deprived of all hope of restoring their ancient kingdom, were gradually dispersed among other countries, and in course of time, became strangers in the land that once was their own.

The Christian religion was not generally adopted in the Holy Land, till the time of Constantine the great, the first Christian emperor of Rome, and the founder of the city of Constantinople. His mother, the Empress Helena, was a great friend to Christianity, and built a church over the Holy sephulchre, at Jerusalem, besides several other sacred edifices, most of which are still standing.

From that time, Palestine was regarded as the chief seat of the Christian, as it had formerly been of the

Jewish, faith; and formed a part of the Greek empire, till the rise of the Mohammedan religion, when the Arabs became a great people, and among their numerous conquests in the east, gained possession of Jerusalem, which remained under the dominion of the Arabian Caliphs, until they were superseded by the Turks, as related in the early part of this history.

The Christians residing in the cities of Palestine, and the pilgrims that came from Europe to offer up their devotions at our Saviour's tomb, were kindly treated, so long as the Arabs were the lords of the country; for they were a polished and enlightened people, and were content with receiving a tribute from those of a different faith, without offering them either injury or insult; but the Seljook Turks, who overthrew the Arabian empire, were a fiercer race, and great enemies to the Christians, whom they treated with all kinds of persecution.

Under their dominion, any Musselman was at liberty to insult, rob, or even murder a Christian, with impunity, so that nothing could be more wretched and degraded than the condition of those unhappy people, who were at length relieved from their miseries by the Crusaders; and a powerful Christian kingdom was established in the Holy Land. The grand object of these warriors was, to recover the sacred city and sepulchre from the Infidels, and this end was speedily attained; but the victory that gave Jerusalem to the Knights of the Cross, was disgraced by the barbarity with which they treated the vanquished Saracens, to whom they showed as little mercy as Titus and his Roman soldiers exhibited towards the Jews on the same spot, a thousand years before.

The capture of Jerusalem was speedily followed by many other conquests, so that the Crusaders were soon

in possession of a vast extent of country, which they proceeded to form into a regular monarchy, and placed at its head one of their chief commanders, Godfrey, of Bouillon, an illustrious knight of France, who consented to govern the state, but objected to take the title of king, saying that it would not become him to wear a crown of gold, in a city where Jesus had worn a crown of thorns.

The new kingdom of Jerusalem included all the provinces on this side of the Jordan, and the country beyond that river, as far as the deserts of Arabia, together with Phœnicia and Philistia; the former containing the great commercial city of Tyre, formerly celebrated for the manufacture of glass, as well as for its beautiful purple dye, known as the Tyrian purple.

A form of government was instituted at Jerusalem, similar to that of the feudal countries of Europe. The barons had their lands and vassals, and built castles on their estates; the clergy also had lands assigned to them; four archbishops were appointed; monasteries were founded and richly endowed; and a splendid mosque built by the Caliph Omar, at Jerusalem, on the spot where Solomon's temple once stood, was converted into a magnificent cathedral. The population of the new kingdom was speedily increased by fresh bands of Crusaders, many of whom were accompanied by their wives; and as new conquests were made, several smaller Christian states were formed, some of which lasted two hundred years, so that the dominion of the Crusaders extended from the banks of the Euphrates to the desert that separates Palestine from Egypt.

Godfrey of Bouillon, who was a mild and excellent sovereign, lived only one year after his elevation to the throne, and was succeeded by his brother Baldwin, who,

among other conquests over the Saracens, gained possession of the town of Acre, which was an important acquisition, as it was the most convenient landing place for the Europeans. Several princes of the family of Godfrey reigned in succession over the kingdom of Jerusalem, and fought, with success, against the Turks and Arabs, who were constantly opposed to them.

Baldwin the Second instituted the order of Knights Templars, and gave them a place of abode, close to the temple of the Holy Sepulchre, which it was their especial duty to defend. The templars were military monks, highly renowned for their valour, and although the knights were all of noble birth, they were bound by a vow to possess no property of their own, independent of the order, all they had being in common; so that at first, they were so poor that they lived on the charity of the rich lords of Palestine.

They were distinguished from other knights by a white cloak, worn over their armour, on which was embroidered or painted a red cross, which caused them sometimes to be called the Red Cross Knights.

The kingdom of Jerusalem continued to flourish during the reigns of several Christian princes, till the time of Guy of Lusignan, who was raised to the throne, in consequence of his marriage with the sister of Baldwin the Fourth, who died, leaving no children.

The accession of Guy was opposed by many of the nobles, and the dissentions thereby occasioned, weakened the government, at a time when the greatest strength was required; since it was just at this period that Saladin, having made himself sultan of Egypt, came to try the power of his arms in Syria. The king of Jerusalem was defeated and made prisoner, with many

noble knights, on the plains of Tiberias, and the city was soon after surrendered to the conqueror.

Saladin gave permission for all the knights and nobles, with their ladies, to leave the city, and carry away with them as much of their property as they chose. The clergy and soldiers also had the same privilege; but the rest of the inhabitants were to remain as slaves, unless they were ransomed at a price fixed by the sultan.

A sad procession came forth from the gates of Jerusalem, and tears rolled down the cheeks of many a brave soldier, as he turned to bid a last farewell to the Holy city. When the queen and her ladies appeared, followed by a train of priests and monks, the courteous Saladin advanced to meet them, and his gentle manners, and kind words, gave them courage to plead for the liberation of the king, and the rest of the noble prisoners, who were immediately set free, and the generous Saracen desired that ten of the knights hospitallers should remain in the city, to attend their sick and wounded brethren, until they were fit to be removed.

The events that followed the conquests of Saladin are already known; therefore, I shall conclude this brief outline of the history of Palestine, by saying, that after various unsuccessful endeavours, on the part of the Crusaders, to recover Jerusalem from the Saracens, during which, their own empire in the east was gradually declining, they were, at length, obliged to yield to the power of the Mamelukes, and finally quitted the Holy Land, about one hundred years after the loss of Jerusalem.

The Christians of Palestine, having now no friends to shield them from oppression, were again a suffering people; and so they remained until the Mameluke

government was destroyed by Selim the First, when Syria became a part of the Ottoman empire; since which time its different provinces have been governed by Turkish pachas, and the Christian residents have experienced far better treatment.

Palestine is full of interesting remains, there being scarcely a spot throughout the whole country that does not recal the memory of some circumstance recorded in Holy writ, or connected with the history of the Crusades. Monasteries, of Gothic architecture, evidently erected by Europeans, are met with in every part of the Holy Land, and there are many castles yet standing, where the arms of some baron or knight may be seen carved in stone, over the gateway.

Many of the towns, of which we read in the New Testament, still retain their ancient names, but most of them have dwindled into poor villages, some inhabited by a few wild-looking Arabs, others by Jews and Christians, mostly in a wretched state of poverty. Jerusalem, once so rich, grand, and powerful, is now a dull, miserable place, with very little trade, and rarely visited by strangers. It is situated at the extremity of a vast desert plain, and inhabited by people of various nations, Jews, Mohammedans, and Christians.

The oldest Jewish families residing there, are the descendants of the Spanish Jews, who were banished from Spain by Ferdinand and Isabella, and sought an asylum in the ancient capital of the kingdom of their forefathers. Most of them are supported by an annual subscription, raised in Europe, and transmitted to Jerusalem from Amsterdam.

The Jews and Christians are distinguished by blue Turbans; the Mohammedans, by white or striped ones.

The women have very sallow complexions, and wear the white linen veil round the head and over the face to the eyes, in the manner of the Egyptians. They dress very meanly when they go abroad, but it is said that, when at home, some of them, particularly the wives and daughters of the Jews, are splendidly arrayed in rich silks and satins, glittering with diamonds; but they are afraid to make an open display of their wealth, for fear it should be taken from them by the pachas.

Most of the Christians of Jerusalem are of the Greek church, and it is generally believed that the emperor of Russia has much influence among them, as he sends magnificent presents by the Russian pilgrims, to decorate the altars of the Greek churches, so that many people are of opinion that the Holy city may some day fall under the dominion of the Russians.

The streets of Jerusalem are narrow, and almost all on a declivity. The fronts of the houses are of stone, but have a gloomy appearance, as the windows are few and small, and the doors so low, that a person of moderate height is obliged to stoop to enter them. There are some bazaars in the city, but they contain very few things, and those of the meanest description; and the markets for provisions are held in the streets, for there is no square or open space for a market-place.

The inhabitants of Jerusalem live principally on rice, for there is no meat to be procured, but mutton, and that is scarce and dear, as are also vegetables and fruit. Knives, forks, and plates, are things unknown, the substitutes being daggers, wooden spoons, and bowls, or wooden dishes, which serve the whole family, who drink out of the clay vessels that are used for drawing water.

The arrival of a stranger from Europe, at Jerusalem,

is always an important event, and causes a sort of rivalry among the monks of the different religious establishments, of which there are many within the city, who are all desirous to have him for a guest; while the people of the lower orders are anxious to know if he is a doctor, and if that happens to be the case, he is beset by crowds of men, women, and children, all begging for medicines, whether they are ill, or not; for medical aid is so scarce, that they are unwilling to miss any opportunity of obtaining it.

The chief object of interest is, of course, the Holy sepulchre, which is in the midst of the temple built over it by the Roman Helena. It consists of two vaulted chambers, lighted by silver lamps, which are kept continually burning, and a priest is always in attendance. But the temple, like the rest of the city, has a deserted look, very different from its appearance, in former times, when pilgrims from all nations, thronged the streets, and knelt around the sacred shrine.

There are a great many Jews in all the towns of Syria, some engaged in trade, others in the study and exercise of their religion. They usually marry very young, as early as twelve years of age, and make a great display at their weddings, with feastings and processions. The marriages are very expensive, yet, persons who are in needy circumstances, consider it indispensable to follow the general custom, and will spend a whole year's income in making a marriage feast.

The houses in many of the towns, as in Egypt, have flat roofs surrounded with parapets of wicker work, or green branches, where, in the hottest season, the people spread their couches, and sleep in the open air; for it is not the custom in these countries to have bed rooms in

the houses, as they use cushions to sleep upon, and lie down to rest in the dress they have worn during the day.

The whole country is infested with robbers, chiefly Arabs of various tribes, who carry fire-arms, so that travelling is very dangerous, and all merchants, or persons having property with them, journey in caravans, which are usually guarded; but even this precaution does not always save them from the attacks of the wild banditti that harbour among the mountains.

These Arabs of the villages are very different from the Bedouins who live in the deserts, and of whom there are many encampments on both sides of the river Jordan. These encampments consist of lines of tents, the foremost of which is that of the sheik, or chief of the tribe, and is always placed in the direction that strangers are most likely to arrive at, that he may be the first to bid them welcome; for, according to some travellers, there are no people in the world more hospitable, kind, and gentle, than the Bedouin Arabs. A fire is usually kindled before each tent; but the cooking is done in the women's apartments, which are separated from those of the men, by a curtain, dividing the tent into two parts.

These people lead a pastoral life, are perfectly free, and dwell together like brothers, showing the greatest kindness and affection towards each other. They have neither the pride of the Turk, nor the craftiness of the Arabs who live in settled habitations. They have generally fine dark clear complexions, with long black hair, white teeth, and very large brilliant eyes.

The Bedouin women wear a long blue cotton dress, a linen veil on the head, large silver earrings, bracelets of beads, and rings round their ancles, for they are very

fond of finery. They are occupied in preparing the food, grinding corn, making butter, weaving hair cloth for the tents, mending the water skins, tanning leather, spinning, and keeping the garments of the family in order. The children tend the sheep and goats, which are feeding in the vicinity of the camp. The men all smoke, and drink coffee, and sometimes in the evening the young men and maidens dance their wild dances, and sing in chorus.

The dignity of sheik is hereditary, and he is looked upon as the head of the tribe, and respected accordingly; but he has no absolute authority, and can only advise his people, not command them; yet they are generally willing to be guided by his wishes and opinions, so long as they are just and reasonable. When the camp breaks up to remove to another place, the tents, baggage, and conveyances for the women and children, are all packed on dromedaries, which form a long cavalcade, preceded by the men mounted on horses, and well armed. The women and children travel in wicker carts, covered with leather, and ornamented with ostrich feathers and little bells; their flocks and herds bring up the rear, and so they move onward, through the deserts, until they again find a temporary place of abode.

The Bedouins are called an uncivilised race, but they have many virtues that are not always to be met with in more polished society. There are hundreds of travellers in the deserts, who would perish, but for the kindness of these people, for the poorest Bedouin will share his last morsel of food with a hungry stranger, and give him his own mat to sleep on, though he should himself be obliged to repose on the bare ground. They never treat animals with cruelty, and their affection for their children is unbounded.

A Bedouin never returns to his tent, after being absent for any length of time, without bringing home presents for his children, and he never lifts his hand against them, on any occasion, and would risk his life in defence of a woman or child, or of a guest to whom he has promised protection. When an Arab dies, he commits the guardianship of his wife and family to some one of his tribe, and this trust is considered so sacred, that all the members of the family of him who undertakes it, hold themselves bound to protect the widow and her orphans. Yet these people, gentle as they are in their intercourse with each other, and to strangers who have partaken of their food, and slept beneath their roof, are formidable enemies, when met in the desert, where they sometimes assemble in vast numbers, to attack and plunder the rich caravans on their way to the great cities.

Syria is inhabited by people of many nations, but in all the towns, Turks and Greeks form the mass of the population, The only tribes that can be considered peculiar to the country, are those inhabiting the mountains of the Libanus and Anti Libanus, the most remarkable of which are the Druses and Maronites, two nations that have always maintained a degree of independence, and been governed by their native princes, who are tributary to the sultan of Turkey.

The Maronites are Christians, and inhabit the most elevated part of the range of Lebanon, from Beyrout to Tripoli, where their numerous monasteries are scattered among the mountains, in the most romantic and lonely situations. They live in villages, and the country around exhibits signs of industrious and careful cultivation.

The Druses also dwell in hamlets and villages, each

sheik, or head of a family cultivating the land of which he is the proprietor. They raise cotton, tobacco, and corn; produce wine; and rear silk-worms; and the extent of their country is about three hundred square miles. Their religion is not very clearly understood, as they have neither churches nor priests, nor do they observe many of the customs either of Christians or Mohammedans. In several respects, the Druses bear a close resemblance to the ancient Highlanders of Scotland, particularly in their unbounded hospitality to strangers, and that nice sense of honour which forbids them to betray a guest who has sought protection among them, even though he may be an enemy; and thus the Druse territory has become a place of sanctuary for refugees from all parts of Syria.

The chief or prince of this mountain population, who is called the emir, lives in all the splendour of the caliphs of old, in a castle situated on a lofty eminence, and built in the oriental style, with domes, porticoes, and marble courts, and furnished with fountains of refreshing coolness. The Emir Beshir, who has lately attracted so much notice, is of an ancient Arab family, whose chiefs have reigned over the Lebanon for some centuries. He is a venerable old man, nearly ninety years of age, of majestic appearance, with a long white beard, and most benevolent countenance. Before the late invasion of Syria, by the pacha of Egypt, Emir Beshir was almost an independent sovereign, and lived in very magnificent style, his palace being furnished with all the luxuries of the east. He kept no regular troops, but could at any time assemble an army of from ten to fifteen thousand men, from the towns and villages under his dominion.

I have said thus much about the prince of the Druses,

because he and his people have played a conspicuous part in the late war in Syria, between the sultan and Mehemet Ali.

ABDUL MEDJID.

1839.

The young sultan was scarcely eighteen, when he ascended the throne of his ancestors, and Kosrou pacha, as vizier or prime minister, conducted for him the affairs of the government. It was probably by the advice of this minister, that the sultan was induced to abolish the new costume, and all the reforms made by his father, and to adopt measures for restoring the old system; but he was prevented from carrying out his views to any great extent, by the return of Reschid pacha, who had been sent as ambassador to the courts of London and Paris, and was an admirer of European manners and institutions.

The representations of this enlightened minister induced the sultan to recal his mandate for abolishing the European dress, and all other innovations made by Mahmoud; and not only to sanction the alterations that had already been effected, but to give a new constitution to the country, framed, as much as possible, on the plan of that which exists at present in France.

It was on the third of November, 1839, that all the

pachas, the foreign ambassadors, the patriarchs of the Greeks and Armenians; the chief rabbi of the Jews, and a great number of other persons of distinction; assembled, by the sultan's invitation, on the Plain of Roses, near Constantinople; where tents and kiosks had been erected for their accommodation, and here a Hatti Scheriff, or government document, which embodied a constitution, or Turkish bill of rights, was read aloud by Reschid pacha. Its substance was as follows:

All subjects of the Ottoman Empire, whatever might be their country or religion, were to enjoy perfect security of life and property. No man was to be put to death without a public trial; and if he were found guilty and executed, his property was not to be confiscated as hitherto, but to go to his heirs.

The members of the divan were to have full liberty to give their opinions. The taxes were to be so regulated that every man should pay according to his means, and not be subject to the extortions of the local governors, who were not to have the power of exacting more than the sum fixed by the government. All persons were to be at liberty to dispose of their property as they pleased; and the new laws were to apply to Christians and Jews, as well as to Mohammedans. The soldiers were to be raised by conscription, as in France, and their term of service was to be limited to five years.

These were a few of the clauses of the new and liberal constitution of the Turkish Empire, which placed all men upon an equality, as regarded the laws, and promised a better system in the courts of justice.

There was a strong opposition made to this Hatti Scheriff, by those who were attached to Kosrou pacha, and the ancient system; and some of the pachas in

Painted by Gilbert. *Engraved by Davenport.*

RESCHID PACHA READING THE HATTI SCHERIFF, OF 1839, TO THE AMBASSADORS & GREAT OFFICERS OF THE TURKISH EMPIRE.

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Needle Sc.

various parts of the empire refused to proclaim it; so that there were two parties in the government, the one endeavouring to support the old system, the other trying to establish the new.

The war in the east had been going on very unfavourably, ever since the accession of Abdul Medjid. A few days after the death of Mahmoud, news had been received of the total defeat of the Turkish army by Ibrahim Pacha at Nezib, near the Euphrates, and the fine fleet which had left Constantinople in May, and on the success of which the late sultan had entirely depended, was now in the possession of Mehemet Ali; for the Capitan pacha, or Turkish chief admiral, had betrayed his trust, and given up the vessels to the enemy, who detained them in the bay of Alexandria.

The possession of the fleet gave considerable advantage to Mehemet, who now thought he might dictate his own terms, and immediately demanded to be acknowledged by the Porte as hereditary sovereign of all the countries of which he had possessed himself, namely, Egypt, Syria, Asia Minor, Candia, Arabia, Nubia, Abyssinia, and other districts of Africa; but the sultan refused to accede to this demand, offering to give him the government of Syria for his life, and to make Egypt hereditary in his family, as a pachalic dependent on the Ottoman empire; provided he gave up the other provinces of the east occupied by Ibrahim; and restored the fleet.

This was the dispute that occasioned the late war, which has just terminated in favour of the sultan, who was supported by Russia, Prussia, England, and Austria; while the French ministry chose to encourage the pacha of Egypt, and even led him to expect assist-

ance from France, in which hope, however, he was disappointed.

The difference of opinion, respecting what was termed the eastern question, which was nothing more than the question of whether Abdul Medjid, or Mehemet Ali, should rule in the east, had almost led to a war between England and France; but, happily for both countries, that misery has been avoided.

I cannot pretend to explain the motives that induced all the most powerful princes of Europe to take a part in this dispute, but they all, of course, had some interest in it, or they would not have interfered. The government of Mehemet Ali, as administered by his son in the east, had now become very oppressive, and caused frequent revolts, particularly in those mountainous districts which I have described as being inhabited by the Druses, and other warlike tribes.

When Ibrahim pacha entered Syria, after the termination of the Greek war, the Druses, and other mountain tribes, were living in comparative freedom, under the mild government of their aged emir, who was much beloved by his people. The rapid successes of Ibrahim pacha, after the capture of St. Jean D'Acre, had put him in possession of a great part of Syria, as far as Damascus, but he had not yet subjugated the mountaineers of Lebanon, whose position gave them some advantages over the inhabitants of the plains, and whose numbers made them formidable. Seeing that he must employ stratagem as well as force, Ibrahim invited the prince to his camp, under pretence of holding a friendly conference with him, and then kept him as a hostage for the submission of his subjects, who were required to give up their arms, and acknowledge Mehemet Ali as

their sovereign, instead of Abdul Medjid, promising, at the same time, that he would exact nothing more from them than the tribute they had been accustomed to pay to the Turkish government. It was on these conditions, and to obtain the liberation of the emir, that the Druses were induced to give up their arms, which were carried into Beyrout by the Egyptian soldiers.

The people being thus disarmed, and having consented to become subjects of Egypt, returned to their usual occupations; but it was not long before they began to repent of their ready submission, for their new master sent Egyptian governors into every district, levied fresh taxes, and forced great numbers of the men to work at the fortifications he was erecting; while others were seized, and marched off into Egypt to be trained as soldiers.

It was the plan of the pacha to introduce the same system of government into Syria that was established in Egypt, where the people were entirely at the disposal of their ruler, and obliged to assist in making roads, digging canals, or in any other public works that were in progress; or to serve as soldiers, if required. Great was the opposition made to the conscription, in the towns of Syria. Some of the young men cut off their own fingers, or put out one eye, to render themselves incapable of serving; and this plan was carried to such an extent, that the pacha issued a decree that all such offenders should be put to death. At Damascus, the houses were surrounded by troops during the night, and when morning came, every residence was entered, and all the strong and healthy young men carried off to the army.

Damascus is the richest, most populous, and most

beautiful town in all Syria. It stands in the midst of delightful gardens, which are full of all kinds of fruit and vegetables, and watered by numerous small canals cut from the river Barrada. A few years ago, a Christian dared not enter the streets of Damascus, unless he could manage to disguise himself as a Turk or an Arab, but as soon as Ibrahim pacha had established his authority there, he made regulations to prevent any insult being offered to Christian strangers. The bazaars of Damascus are very extensive, and usually much crowded. The merchants set out their goods on the ground, and sit down beside them on a small carpet, regaling themselves with pipes. The ladies of Damascus walk about as much as they please, but they are all veiled, and enveloped in large cloaks.

Damascus is a place of considerable trade; and three times every year a caravan arrives thither from Bagdad laden with merchandise, and escorted by Bedouin Arabs. The caravan consists of several thousands of camels, and the merchants who send their goods, pay tribute to the Arab sheiks for permission to let them pass through the desert in safety. The Bedouins, for a certain sum, find camels to carry the merchandise, and an escort to protect it. When the goods are unpacked, they are deposited in large buildings called khans, where the merchants meet to make their bargains. The streets of Damascus are paved, but not lighted, so that all people who go out at night carry paper lanterns. The houses are generally rather mean outside, and have no windows towards the street; but there are a great many very handsome coffee-houses, which are much frequented.

Damascus has always been regarded as one of the most sacred of the Moslem cities, and the people have

been noted for their enmity towards Christians of all sects; but this enmity was much modified by Ibrahim pacha, who made an arrangement for the establishment of European consuls in the city; and in 1833, a British consul made a public entry into Damascus, amid a numerous concourse of spectators, who murmured greatly at this innovation, but were restrained from giving any farther proof of their dissatisfaction by the troops, which lined the streets on the occasion. It seems, however, that the introduction of Europeans among the inhabitants of Damascus has tended to do away with many prejudices that existed against them, and to promote more friendly feelings between the people of the east, and those of the west.

And now let us return to Ibrahim pacha and the people of the mountains, who, in 1839, revolted against the Egyptian government, and sent letters to the young sultan of Turkey, begging that he would afford them assistance, and take them under his protection. The emir Bechir, however, remained faithful to the treaty of alliance which he had made with Ibrahim pacha, whom he joined with as many of the Druses as he could persuade to take that side; but the greater part of that people, with the Maronites and Metualis, were all in rebellion, and made repeated attacks on Beyrout, the head quarters of the pacha, and other places of importance.

Ibrahim carried on a cruel warfare with them, by setting fire to their villages, destroying their crops, and putting their wives and children to the sword. He sent to Egypt for more troops, which were raised in a very summary manner by his father, whose custom it was, when he wanted soldiers for Syria, to send a body of the

military to some fair or market, or any other place where a number of persons were likely to be gathered together, with orders to carry off all the men who were fit for service; and the plan of the troops was to form a circle round the assembled multitude, and arrest all the young men that appeared strong and healthy, who were chained together, and marched off to the army.

It was at this time, when the people of the mountains were in rebellion, that an English fleet arrived off Beyrout, under the command of Admiral Napier, who, in the name of the sultan, summoned the governor, Abbas pacha, to surrender; but Abbas replied that he held the town for Mehemet Ali, his master, and would defend it against all his enemies.

Beyrout stands on the site of an ancient city, called Berytus, in a pleasant country, which from the sea shore to the foot of the mountains is covered with rich plantations of olives, mulberry, and palm trees, diversified with picturesque hamlets and villas, and fragrant lemon and orange groves. Like many of the Levant towns, Beyrout is built half way up a declivity, the summit of which is uninhabited, and the town was at this time occupied by Egyptian soldiers.

The English fleet was joined by some Turkish and Austrian vessels, and at the end of September, an attack was made on the town, which was surrendered, after a great part of it had been destroyed by the cannon balls fired from the ships of the besiegers.

In the meantime, the sultan had deposed Mehemet Ali, and ordered a fetva to be read in all the mosques, declaring him a rebel, and that he was no longer his viceroy in Egypt. But Mehemet still held possession of the government, although he began to be more moderate

in his demands; but as the sultan now refused to let him hold Syria, even for his life, the war continued, Ibrahim losing ground every day, not only by defeat, but by the desertion of his troops, who went over to the Arabs of the mountains. The emir Bechir fled from the Egyptian camp with his young wife and several members of his family, and surrendering himself to the British, they were conveyed in one of our ships to Malta.

The allied fleet, under the command of Sir Robert Stopford and Commodore Napier, had bombarded and captured the whole line of fortified places along the coast of Syria, with the exception of St. Jean D'Acre, a fortified position of considerable strength, and as such renowned in history, as far back as the Crusades. It was now attacked by the allies, on the third of November, who cannonaded and bombarded it from their shipping, for nearly three hours, by which time its guns were silenced, and its occupants were obliged to leave the town.

The action was severe, and though our own loss was trifling, that of the Egyptians was very considerable, having been increased by a most awful casualty, which will never cease to be remembered with terror by those who witnessed it. A bomb, shot from one of our vessels, fell into the enemy's powder magazine, which instantly exploded, and blew about twelve hundred human beings into the air, with the shattered fragments of all the surrounding buildings.

This terrible calamity disheartened the Egyptians, who, soon afterwards, discontinued the fight, and left the town, which was afterwards entered by the allies, and a sad scene of desolation it presented. The houses

and fortifications were in ruins, the bodies of the slain were lying in the streets; and to add to the horrors that were visible on all sides, another explosion of gunpowder killed a few of our own sailors, as well as a great number of poor Arab women, with their children, who had come to seek their husbands among the dead.

During all this, Ibrahim pacha was in Damascus, whither he had retired with his forces; the command of Acre having been given to Colonel Schultz, a Pole, who was severely wounded during the action.

The capture of St. Jean D'Acre decided the fate of the war; and Mehemet Ali, after a long negotiation, consented to withdraw his troops from Syria, and to send back the Turkish fleet, provided the sultan would annul the fetva he had issued, and restore him to his former position, as viceroy of Egypt.

Abdul Medjid was ready to do so, on certain terms, proposed by himself, to which Mehemet would not agree, one of the principal points being that, on the death of the viceroy, his successor should not, of necessity, be his eldest son, but any one of his sons, whom the sultan might choose to name.

This was objected to, both by the pacha and his son Ibrahim, and was a subject of dispute till the month of April, 1841; when the sultan, persuaded, at length, by the advice of the four powers, who had taken a part in the war, granted to his vassal prince the hereditary government of Egypt, to descend in a direct line; that is, to be always inherited by the eldest son of the reigning prince.

During these negotiations, all proceedings of a warlike nature were discontinued, and the fleet was conducted back to Constantinople, but it was some time before the

sultan and Mehemet could properly adjust their differences. They at length, however, came to a full understanding; the amount of tribute to be paid by Mehemet Ali, was settled; the eldest son is always to be the successor; and the pacha is to retain the power of doing as he pleases with the land, its produce, and its inhabitants.

The Turkish fleet which had arrived at Constantinople in the middle of March, 1841, was in a dirty and dilapidated state; and of the twenty one thousand sailors that went out in good health, only eight thousand came back, the rest having died of the plague, or otherwise, or remained in the service of Mehemet Ali.

In consequence of the treaty concluded between the sultan and the pacha, the Isle of Candia was restored to the Ottoman empire; but the Candiotes, who had suffered much oppression under both governments, aspired to be a free people, and a serious insurrection took place in April, the result of which has not yet transpired. Insurrections have also lately broken out in some of the northern provinces of Turkey, particularly in Bulgaria, so that, even now, the Turkish empire is far from being in a settled state.

Several attempts have been made to stop the progress of improvement in Turkey; but this will hardly be possible, now that the most enlightened men of the country have become fully sensible of the superiority of other nations, in all the arts that constitute the civilisation of mankind.

The great friend to reform, in Turkey, was Redschid pacha, and during the short time that he was at the head of affairs, many beneficial alterations were made in the government of the provinces. One of these con-

sisted in his abolishing the farming of the revenue; that is, he put an end to a custom, which had become general, of fixing the amount of taxes, in every village, at a certain sum, which the governor undertook to pay to the sultan, the former being then at liberty to raise the amount of the sum paid to the sultan, among the villagers, in order to repay himself; a practice that exposed the country people to all sorts of oppression, for the pachas were never content with getting back the sum they had sent to the sultan, which was all that the people by right ought to pay; but they extorted a great deal more, which they kept for themselves. In consequence of this bad practice, the property of the peasants was never safe, and it was very usual for those who had money, to bury it in the ground, for security.

A reform, in the mode of taxation, was one of the articles in the new constitution of Abdul Medjid, but it had been much opposed by some of the members of the divan, and did not come into force till the first of March, 1840; and, perhaps, it would not have been acted upon then, but that the old vizier, Kosrou pacha, had been dismissed, on the plea of his great age; but, in reality, because he was opposed to the reformed government.

It is to be regretted, that among all the improvements which have been made, the slave markets have not been abolished, but that the disgraceful trade of selling human beings should still be openly carried on in all the large towns of the Turkish empire. King Otho, of Greece, has lately forbidden his subjects to be concerned in the buying or selling of slaves; but in Egypt, so much encouragement is given by the government to this cruel traffic, that regular slave hunts are permitted to be held in Nubia and Abyssinia, where the wretched

natives are hunted like the wild animals of the forest, and when caught, are tied together, and taken to the markets of Cairo and Alexandria to be sold.

There is, however, some satisfaction in knowing that slavery in Egypt and Turkey is very different from that which existed, till lately, in the West Indies. The domestic slaves of the east are generally well treated, and have but little to do; so that after they are taken from the hands of the slave dealers, who are a very brutal set of men, they have, on the whole, not much reason, on account of their treatment, to complain of their lot.

The state of the Turkish empire, at this moment, (1841,) is not very happy, for the people of several of the provinces have revolted. Among these, are the Candiotes, who are said to be encouraged by the king of Greece; and many of whom have sent their wives and families to Greece, for safety, while they are fighting for their liberty. Redschid pacha has been dismissed from his high office, and has retired into private life. The fall of this great minister was owing to some dispute in the divan, with the members of the opposite party; for the Turks, who formerly dared not utter a sentiment that did not coincide with the will of the grand signior, may now debate as freely as they do in our houses of parliament.

The sultan has promised that the dismissal of Redschid pacha, shall not make any difference in the plans he had formed for the improvement of the country, but his sincerity, upon this subject, remains to be proved.

As to Greece, the country has not yet, and cannot for a very long time, recover from the effects of the civil war, and the desolating hand of Ibrahim pacha. Many

of the towns and villages are in ruins, and without inhabitants. Some are being rebuilt, but all signs of wealth and prosperity have vanished, and Athens itself is but a poor town, in appearance, although it is the seat of government and the centre of what little society there is.

Travelling is very bad in every part of Greece, for the horses, as well as the roads, are as wretched as can well be imagined; there are no inns, and there is scarcely any food to be obtained in the peasant's huts, which are the only houses of entertainment to be met with on the road.

Near Athens, are still remaining the ruins of some of the superb edifices of ancient Greece, which form a strange contrast to the modernised town, where, according to the account of a recent traveller, you may cast your eyes to the right, and behold the classical remains of the temple of Jupiter Olympius, and the Parthenon; and turning them to the left, may be gratified by the announcement, in large letters, that Hunt's blacking may be obtained at some shop close at hand.

In short, Athens, once so famed for its arts and literature, and long the chief spot in Europe where civilisation was known, the seat of learning, and the abode of luxury, is now but a second rate town, and very ill-supplied, even with the conveniences of life, in comparison with the principal towns of other countries.

The present form of government does not give much satisfaction to the Greeks, as the king is inclined to be very arbitrary, and is surrounded by Bavarians, who fill all the highest offices at the court. The taxes are very heavy, and many privileges formerly enjoyed by the people, as, for instance, that of electing their own magistrates, have been abolished; a great proportion

of the land is uncultivated; for all that which, before the war, belonged to Turkish proprietors, has been laid waste, and has no legal owners; therefore, nobody will either build upon it, or cultivate it; for even if the government should sell or grant estates out of this land, no person would like to lay out money upon them, as they might be dispossessed on the occurrence of any new revolution in the country.

In consequence of the despotism of their present ruler, many thousands of Greeks have gone to settle in the Turkish dominions; and most of the Venetian troops, who fought in the war of independence, have left the country. Yet, notwithstanding the oppressive manner in which Greece is now governed, civilisation is making rapid progress, and the young people of Athens enjoy all those advantages of education to which their parents were strangers; besides which, the female members of the community are not excluded from society, as they used to be, previous to the introduction of German manners at the court.

There were no schools at Athens till about the year 1832, when an American missionary came there with his wife, for the express purpose of promoting education among the Greeks, by establishing schools for all classes of people. At first they did not meet with much success, owing to the poverty and unsettled state of the country, but, by dint of perseverance, they had the satisfaction of seeing their pupils gradually increase, and there are now several large seminaries for young people of both sexes, who are divided into classes, according to their station in life, and properly educated; the young ladies of high rank being instructed in all suitable accomplishments, such as music, dancing, drawing, and

different languages; for all which there are masters to be found now at Athens, where, a few years ago, such acquirements, and even the more common ones, of reading and writing, were unknown among females. This seems to be, at present, one of the chief advantages the Greeks have derived from the successful termination of their contest with the Turks, for the country is poor, ill-governed, uncultivated, and in, many parts, deserted.

EGYPT, UNDER MEHEMET ALI.

In consequence of the defeat and submission of Mehemet Ali, Egypt is still considered a part of the Ottoman empire, although its dependence is more nominal than real, and its present ruler endeavours to keep as much of the authority as he can in his own hands, though, by the late arrangements, his power has been considerably limited, and he is bound to pay a large yearly tribute to the sultan.

Mehemet Ali has risen from a low rank in life, to the high station he now occupies, and owes his elevation entirely to his own talents, being a man of great shrewdness, and capable of appreciating any improvements which are likely to prove of value to the country. He has done much for the commerce and industry, as well as for the civilisation, of Egypt, and is himself the greatest merchant and farmer in the country. His

grand object has been to introduce European arts and manufactures into his dominions, and to improve them by useful public works; and although the means by which he has accomplished some of his plans, have been found most oppressive by his subjects; the benefits he has conferred on Egypt are great, and will be felt in years to come.

One of these great works is a canal from Alexandria to the Nile, which was begun in 1819, under the superintendence of six English engineers; and being now completed, is of infinite advantage to the commerce of the country. A great number of smaller canals have also been made for irrigating the new plantations, which could not otherwise flourish; for as little or no rain falls in Egypt, the people depend for the success of their crops on the annual overflowings of the Nile, which, at the time of the Autumnal equinox, attains so great a height that it runs over its banks, and fills all the canals which intersect the country in every direction; and from these canals, the labourers water their fields. It is therefore only to a certain distance on each side of the river that the land can be cultivated, which causes it to be said that, "Where the Nile is, there is Egypt;" for all the country beyond is covered with burning sands, where not a blade of grass is to be seen, and where there are no inhabitants, except occasionally some wandering Arabs, who set up their tents for awhile in the desert.

The great canal of Alexandria is named the Mahmoudie canal, in honour of the late Sultan Mahmoud, and is about forty-seven miles in length. Nearly three hundred thousand men were employed in this grand work; but it is to be regretted that they were almost all poor peasants who were forcibly taken away by soldiers from their

native villages, and compelled to labour like slaves for very scanty pay. All the public improvements made by the pacha have been executed by the same arbitrary means; and some of the admirers of this extraordinary man, reasoning upon general principles, and, perhaps, with too slight a regard to feeling, say that it was better to sacrifice the happiness and many of the lives of one generation of men for the benefit of all future generations, than to leave the country unimproved. It is very certain, however, that the Egyptians, who are extremely indolent, would never have engaged themselves voluntarily in these useful works, which were only to be accomplished by compulsion. Thus it is that we sometimes find the talented viceroy of Egypt represented as a cruel tyrant, sometimes as the wise and enlightened benefactor of his country, according to the feelings of those who are speaking of him.

Among his vast and numerous improvements may be mentioned the magnificent summer palace lately built near Cairo, which is lighted inside with gas, by the help of apparatus sent from England. This palace is very splendid. The building is surrounded by orange groves, and the entrance is by a flight of marble steps, at the top of which are handsome gates that open into a colonnade of white marble, running all round a small lake, ornamented with several gay gilded barques, fastened to the land with silken ropes; and here the pacha, when he was somewhat younger, used often to amuse himself with rowing some of the ladies of his harem; and, it is said, he has not unfrequently overset them in the midst of the lake, for the purpose of enjoying their terror, as it was not deep enough to do any mischief, beyond the effect of fright. Most of the ladies

are Circassians, whom he has purchased at different times; and although they are slaves, they live in the midst of luxury, and have nothing to do but to divert themselves. On one side of the colonnade are doors leading to a suite of brilliant banqueting rooms, covered with Persian carpets, and adorned with costly mirrors. During the festival of the Bairam, the pacha holds his court at this palace, when the banqueting rooms and colonnade are brilliantly illuminated, and crowded with company.

The desire of Mehemet Ali to promote the arts and sciences, has shown itself in his liberal patronage of men of talent, chiefly French and English, particularly civil and military engineers, who are his principal agents in his various improvements. He is affable in his manners, and very fond of conversing with scientific persons of all nations; and of seeing any new inventions. Last year, a French gentleman obtained an interview with him, for the purpose of exhibiting the machinery for producing photogenic drawings, which appeared to him so wonderful, that he was desirous of showing it to the ladies; and as he did not know how to make it act himself, he took the gentleman with him into his harem, a thing almost unprecedented, but, at the same time, a proof that civilisation is on the increase.

Mehemet Ali has introduced the cultivation of cotton into Egypt, which was first planted from Brazil seed, in 1822, and is now one of the chief productions of the country, and brings a large revenue to the government, as great quantities are exported to different countries. Many tracts of land, formerly lying waste, are now transformed into flourishing cotton plantations, watered by canals dug from the Nile; and in this work of

cultivation, many of the peasantry are engaged, their labour being, as I said before, compulsory and ill-paid.

There are no forests in Egypt, owing to the want of rain; but on both sides of the Nile, and near the canals that are supplied by its waters, the sycamore, and date, or palm tree, grow to a large size; the latter being very valuable, as its wood is used for various articles of household furniture; its leaves for baskets, mats, and fly fans; and its bark for ropes; it also yields a most delicious and nourishing fruit.

The palm always grows near water; therefore, it is a welcome sight to the traveller in those hot and dry regions, where, often, not a single spring is to be met with for several days; and although no caravan ever sets out without plenty of water in skins, carried by camels, it is often dried up by the hot winds, before the travellers have half crossed the desert.

A most melancholy account is given of the sufferings of Ibrahim pacha's army, in returning from Syria, last year, accompanied by a great number of women and children, who all died, in consequence of the heat of the weather, and the scarcity of water, in the midst of scorching sands, where there was not a tree or flitting cloud, to afford a momentary shelter from the burning rays of the sun. The heat, indeed, is so intense, that it gives to the air of these deserts the appearance of a red vapour, which is very distressing to the eyes.

Mehemet Ali is the only landed proprietor in Egypt, and therefore, I have said, he is the greatest farmer in the country; for one part of the plan of his government was to dispossess all landowners of their estates, in the place of which he gave them pensions for life, so that all the land has come into his own possession. He also

employs the people to cultivate it, and then sells the produce, thus becoming a great merchant as well as a farmer.

The fellahs or peasants of every village, have a certain extent of land parcelled out among them, each being obliged to sow his own portion with seed provided by the government; and when it is reaped, three fourths of the produce are taken to the warehouses of the pacha, and the remaining portion left for the cultivator, who has to pay out of that a capitation tax, and a tax on his date trees, so that he has very little left for himself, and is often driven to steal the produce of his own labour, to get bread to eat. The taxes are paid in butter, wool, wax, ropes, grain, and baskets of palm leaves; all of which go to augment the stores of the pacha, and if the inhabitants of one village cannot pay the amount required, those of another are obliged to make up the deficiency.

The ruler of Egypt is, therefore, called an oppressor by his enemies; while his friends point out the numerous advantages the people have derived from his administration; and both parties can certainly bring forward abundant arguments in support of their respective opinions.

Among the improvements made by this extraordinary man, is the institution of a school of medicine, in which the students are allowed to practise anatomy, which is contrary to the laws of the Mohammedan religion, and has, therefore, always been held in abhorrence by the Turks; but if this prejudice can be overcome, it will be an incalculable blessing to the people of the east, who have no surgeons among them, nor any very skilful physicians; so that numbers of lives are constantly sacrificed to the want of medical knowledge, as was

proved in the year 1835, when no less than eighty thousand persons died of the plague, in Cairo.

The Egyptians are generally very ignorant, and consequently very superstitious. Their education seldom extends beyond reading, writing, and reciting verses of the Koran; and they still continue to believe, as of old, in the existence of genii, whom they suppose to be supernatural beings, inhabiting regions beyond the confines of the earth; for so little is known of geography, that the greater part of the people think that the world is a vast plain, surrounded by inaccessible mountains, which form a barrier between the abode of man, and that of an immortal race.

These and many other superstitions are, no doubt, discarded by some individuals; but they prevail among the great mass of the people, and will do so until knowledge is more generally diffused than it is at present; for although the pacha has done much for the encouragement of science and literature, the fruits of his efforts must depend much on his successor, as he is now at so advanced an age, that it is not to be expected that he will rule in Egypt many years longer.

It is a remarkable fact that Mehemet Ali did not learn to read till he was more than fifty years of age, and he cannot now write beyond signing his name; yet, in spite of these disadvantages, his constant intercourse with clever and scientific men, aided by his own extraordinary genius, has caused him to be looked upon as one of the greatest men of the present time.

The best educated people in Egypt, are the Copts, a race totally distinct from that of the modern Egyptians; the latter being of Arab origin; the former, the descendants of the ancient inhabitants of the country. The

Copts, who are Christians of the Greek church, used formerly to be a despised and persecuted race; but Mehemet Ali has raised them in the scale of society, by granting them many privileges, and employing them as clerks in public offices. Some few Copts have been raised to the rank of beys.

In the towns of Egypt, the habits of private life are very similar to those met with at Constantinople, and all other large Turkish cities. The streets of Cairo are very narrow and dirty, and at the end of each is a wooden gate, that is shut at night, but is opened to any one who may wish to be admitted. The houses are usually built of stone, to the first floor, and of brick, above; the upper story projecting so far beyond the lower part, that in most of the streets the houses opposite to each other nearly meet at the top, and thus exclude the scorching rays of the sun from the footway beneath.

All the houses have flat roofs, which in summer, answer the purpose of sleeping apartments, for the Egyptians have no rooms fitted up expressly to sleep in, as we have, but roll up their beds in the day time, and keep them in a closet, so that at night, they can spread them wherever they find it most convenient, sometimes on the floor of the room they have occupied during the day, and sometimes on the house-top, when they cover themselves with a sort of canopy, made of thin gauze, to keep off the mosquitoes.

There is not much regularity in the form of the buildings, which are in general so contrived, as to make it impossible for neighbours, or passers by, to overlook the inmates; consequently, few windows face the street, and those that do, are of close wooden lattice-work; the

more open windows being in a small court-yard, which is shut in with a gate, and usually contains a fountain. In all Arab and Turkish towns, water has always been considered the greatest of luxuries. Baths and fountains are, and ever have been, the most striking characteristics of the dwellings of the rich in all oriental nations.

At Constantinople, there are public baths for people, even of high rank; but at Cairo, all who can afford it, have baths in their own houses. The apartments have no other furniture than a few cushions, placed on the carpeted divan, which sometimes occupies three sides of the room, sometimes only one end of it, and on which no one steps without putting off his shoes.

The Egyptian females, like those of Turkey, occupy a distinct part of the house, called the harem, into which no male guests are admitted, except the master of the house, and the father or brothers of the wife; but if the latter has any visitors, her husband does not go in without first sending word that he is coming, that the strangers may have time to retire, or cover their faces with their veils; for the improvements that have taken place in Egypt, have not yet made any alteration in the social, or rather, the unsocial habits of the people, relative to the seclusion of women from general society.

The ladies of Egypt, however, take a more active part in domestic affairs than those of Turkey, particularly in all that regards their children, to whom they are extremely indulgent, and whom they instruct with great care, in all their social and religious duties; and the children, in return, behave always with the utmost deference towards their parents, not only while they remain under their roof, but during their whole lives;

for even a man who is married, and has a family of his own, does not either sit down, or smoke, in the presence of his father or mother, until he is invited to do so.

The Egyptians smoke all day long. No man stirs abroad without his pipe, unless he is going to the mosque; and every rich merchant keeps a black slave, on purpose to carry it. The pipes are ornamented according to the rank and wealth of the owner, some being richly adorned with gold, and some even sparkling with jewels. Mehemet Ali smokes a pipe of immense value, being thickly set with clusters of diamonds.

The Egyptian usually dines at noon, in the harem, with his wife and children, and when he is with them, no one disturbs him, unless it is on very urgent business indeed. The whole family sit on the ground to dine, round a large tray, on which are placed pieces of bread, and ebony spoons, for although knives and forks have been introduced at some great tables, they are by no means general, neither is wine seen on ordinary occasions, but the Moslems make no scruple of drinking it with European guests.

A dinner always consists of a great number of dishes, which are served in succession, only one being introduced at a time, a custom that is general throughout the east; and many of the dishes are composed of sweetmeats, and pastry of various kinds, for the preparation of which the Orientals were always famous. They drink sherbet and water, but the favourite beverage of the Egyptians is coffee, which is taken frequently in the day, and commonly offered to visitors of both sexes.

The chief places of resort, in the city of Cairo, are the coffee shops, of which there are about a thousand,

and all of them are frequented by the Dervishes, and other persons skilled in the art of telling wonderful tales, which are listened to with the most profound attention by the grave Moslems, as they sit cross-legged on the ground, enjoying the luxury of their long pipes.

The ladies of Cairo ride about on donkeys, for there are no carriages, and as the streets are not paved, they cannot very conveniently walk. They are mounted on very high saddles, and veiled in such a manner that no part of the face except the eyes can be seen, and they are usually escorted by black slaves. They wear large silk cloaks of some gay colour, such as pink or violet, with immense sleeves, and a black silk hood over the head, and in this fashion they go shopping, or to pay visits. The custom of riding on donkeys is so general, that there are regular stands for those animals, which in Egypt are almost as handsome as horses, and are hired by the hour, as they are here. The Egyptian donkey-boys have a costume of their own, being a blue tunic, tied round the waist with a scarlet cord, and they are very noisy in proclaiming the merits of their four-footed friends to all passers by.

The streets of Cairo, and more particularly the bazaars, are generally crowded with people of all nations, and of course exhibit a variety of costume. Formerly a Christian walking through the town in the European dress, would have been insulted, and, perhaps, killed by a furious mob; but since Mehemet Ali has ruled in Egypt, this prejudice has been entirely done away with, and an English gentleman can now walk about Cairo as safely in his close coat, and round hat, as a Turk can in London, in his pelisse and turban.

This is one of the good effects which has resulted

from the government of the pacha, who has in a great degree, succeeded in abolishing those national prejudices which must always be a barrier to improvement, as they prevent that free intercourse which is the only means of extending knowledge. As long as Mehemet Ali lives, there is little doubt but that every year will advance the civilisation of the Egyptians and increase their knowledge of European arts; but when the light of his genius shall cease to shine, it is a question, and one of considerable interest, whether they will continue in the path that he has opened before them, or fall back into that lamentable state of ignorance from which they are just beginning to emerge.

It is a curious subject for reflection, that the Europeans should have owed their earliest civilisation to the very country which they are now assisting to civilise; but who can foretell the revolutions that may take place in their own native land, or how soon, or by what means, all traces of civilisation among them may be swept away. Who would suppose that the people of Europe once looked to the Arabs for instruction, in many useful sciences and arts, and were far surpassed in learning by that now ignorant people, who are glad to receive back the lessons their ancestors taught.

But I was speaking of the Egyptian towns, and the state of society there, which according to the description given by the latest travellers, has not yet undergone any material changes, with regard to the domestic habits of the people.

The men in Egypt are all married, for it is not thought respectable for a young man to remain a bachelor, when he is old enough to become a husband; but as he has no opportunity of selecting a wife for himself, he is

obliged to entrust that important business to his mother, or some other female relation, and is married without having once seen the face of his bride. One might imagine that this custom would be productive of much unhappiness in married life, but on the contrary, the Egyptians seem to enjoy as much domestic comfort as other people, and one proof of this is, that although a married couple may separate at any time, by their own free-will, without having recourse to law, it is very seldom that such separations take place among the respectable classes. All the ceremony required is, that the husband should say to his wife before two witnesses, "I divorce you," and the marriage is dissolved, the lady being then at liberty to marry any body else, if she pleases.

This custom has existed in the east from very early times, therefore, when Mohammed gave a new religion to the Arabians, he made a law that every man should give a dowry to his bride, according to his means, which is settled on herself, and is her own, in case she should at any time be divorced by her husband. This excellent regulation is a great protection to women, who otherwise might be, at any moment, thrown pennyless on the world; and it is so strictly observed, that the poorest peasant cannot be married without giving a dowry, which is usually placed in the hands of the wife's relations.

There is a certain class of women in the towns of Egypt, who exercise the profession of brokers or pedlars, and in this capacity have free access to all the harems in Cairo, Alexandria, and the country houses around. They are employed by tradesmen to carry silks, satins, jewellery, and other costy productions, to such ladies as

they think are likely to become customers; and these ladies, in return, employ them to dispose of the embrodiery which they work, in their hours of leisure, to the merchants at the bazaars; for in Egypt, it is not considered degrading for a lady, even of high rank, to make a profit of her industry.

Now, the female agents or brokers, in these dealings between ladies and their merchants, are famous match-makers, for the young men know that they are in the habit of seeing a great many young ladies, and induce them, by presents, to tell who are the most amiable and attractive among their numerous customers. Sometimes lovers, who have never seen each other, carry on a correspondence by means of flowers, which can be so arranged as to answer all the purposes of a written billet, each flower having some particular meaning attached to it.

The amount of dowry, and all other preliminaries of a wedding, are settled by the fathers of the young people when the contract is made; and about ten days afterwards, the marriage is celebrated with great festivities. If the parties are wealthy, they are paraded through the streets in procession, the bride covered with a large red cachemere shawl, and riding under a canopy of pink silk, followed by a train of her friends and relations; and thus she is escorted to the house of the bridegroom, who meets her there, having also been round the town, accompanied by his friends; and the marriage ceremony is then performed, when the husband is permitted to look, for the first time, on the face of his bride, the sight of which may, now and then, perhaps, occasion a little disappointment, as there are few lovers, under such circumstances, but would expect to behold a coun-

tenance of perfect beauty. However, as I said before, married people in Egypt are quite as happy as they are elsewhere; and many couples pass their whole lives together in the greatest harmony.

The usual dress of the Egyptians is very similar to the old costume of the Turks; consisting of, loose cotton drawers, a long caftan bound round the waist with a shawl, a cloth robe, yellow slippers, and a turban of any colour except green, which may be worn only by a descendant of the prophet. The ladies also dress in the Turkish fashion, paint their eyelids black, and stain the tips of their fingers and toes with henna. They wear no stockings, and very often walk about their own apartments without slippers. The hair is usually plaited behind, in many braids, each fastened with a cord, and little gold ornaments; but in front, a long ringlet hangs down on each side of the face. The dress of the lower orders is very simple, being merely a long gown of brown woollen stuff, or blue cotton, a brown cap, with sometimes a piece of coloured cotton wound round it, to form a turban, and red or yellow slippers. It must be an odd sight to see the little girls in the streets of Cairo drest exactly like their mothers, in large cloaks, black silk hoods, and veiled up to the eyes; for this is the fashion, even for children as young as four or five; in fact, as soon as they can walk, they are equipped in this unseemly guise.

The materials of which the dresses are composed, vary, of course, as they do in other countries, with the circumstances of the wearer, but all who can afford to do so, purchase foreign goods for their own wear, as the manufactures of Egypt are yet in their infancy, consequently the silks, cottons, woollens, &c. are of very

coarse quality, only fit for the use of the lower classes; therefore, the wealthier people prefer English cloth for their robes, Scotch muslin for their turbans, and silks, satins, and cottons, from various countries, all of which they can purchase at the bazaars, which are well stored with all kinds of merchandise. The bazaars and slave markets of Cairo and Alexandria are similar to those of Constantinople, and are crowded with people of many different nations, who go either to make purchases, or to pass away the time. All the best goods are sold in the bazaars, for the shops in the streets are small and mean, belonging generally to poor mechanics, many of them tailors, who sit at work just inside their doors. These men live in another part of the town, and come to their shops every morning, where they remain till sunset, when they go home to their supper, having dined off the bread and cheese and pickle which they brought with them in the morning. They seldom leave their shops, even for prayer; but as soon as a man hears the muezzins screaming from the tops of the minarets, "There is only one God, and Mahomet is his prophet," he leaves off his work, washes his hands, and kneels down with his face turned towards Mecca, and if a customer happens to be in the shop at the time, he either does the same, or goes out to the nearest mosque.

There are, in Cairo, a great many mosques, some of them very handsome buildings, lighted at night with thousands of lamps hanging from the roofs, and whose floors are covered with carpets or matting. There is always a fountain inside, that no one may kneel down to pray without first performing the proper ablutions; and it is also customary to put off the shoes at the door of the mosque. Persons of consequence are usually attended

by a slave, who carries a small square carpet, called the prayer carpet, which he spreads for his master to kneel upon. Every mosque, both in the towns and villages, has a school attached to it for the children of the poor, who are taught at a very trifling expense, about a penny per week, to read, and recite verses of the koran; and a fund is made by subscription, to provide the master with a turban, a piece of linen for a gown, and a pair of slippers; as well as to furnish each boy with a cap and a cotton garment.

The Dervishes, both in Turkey and Egypt, form a distinct class of the community, and are very strict in the performance of their religious rites; but they do not live in seclusion like Christian monks, many of them being married and engaged in trade. They have particular chapels and convents, and every order has its own rules and observances. The most remarkable sect is that called the turning dervishes, whose religious ceremonies are of a most extraordinary nature, their principal act of devotion consisting in forming themselves into a circle, and spinning round and round like a top for about half an hour, to the sound of a drum, an evolution to which they doubtless attach some meaning, however absurd it may appear to those who witness it; and the chapel is usually filled with spectators of both sexes, the women being stationed in a gallery, enclosed with a lattice, so that they can see without being seen. The Dervishes wear a grey hat, in the shape of a sugar loaf, very wide trowsers, and a coarse brown cloak, with large sleeves. Many of them get money by carrying water about the streets to sell to the passengers.

The streets of Cairo are not lighted at night, except

on occasions of public rejoicing, therefore, every one who goes out after dark, is obliged, by law, to carry a lantern; and if any one neglect to do so, he is liable to be taken up by the police, who are very vigilant; but the magistrates and inferior officers have not the power they used to have before Mehemet Ali became the ruler of Egypt; and well it is that they have not, for many a man has had his ears cut off, or been beaten almost to death for a very trifling offence, merely because the aga happened to be in an ill-humour. This is not the case now, nor can any magistrate order a punishment to be inflicted that is not sanctioned by the law.

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